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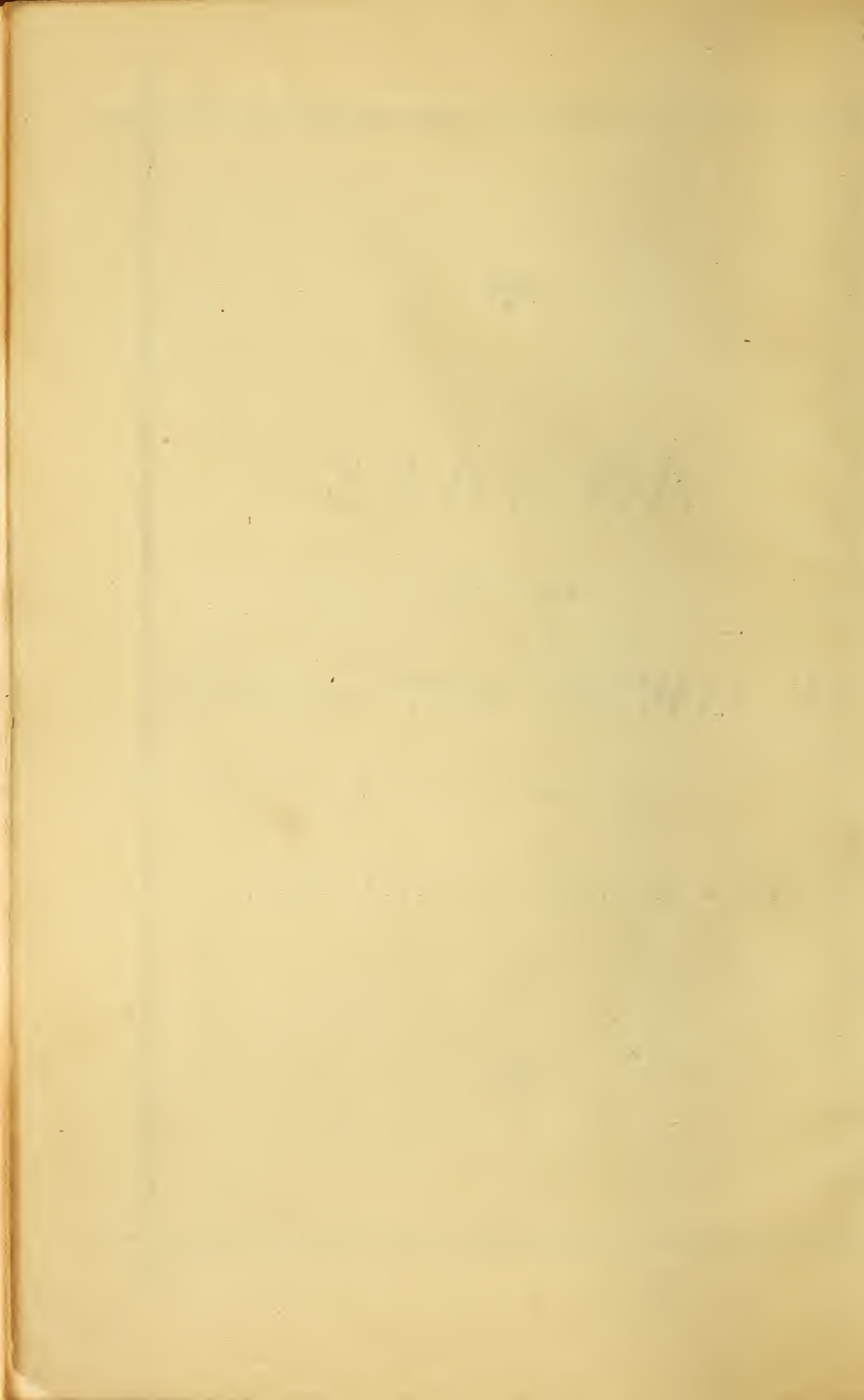
ST. JAMES'S, NEW LONDON

Constitution

BY THE

REV. R. A. HALLAM, D.D.





ANNALS

OF

ST. JAMES'S CHURCH,

NEW LONDON,

FOR ONE HUNDRED AND FIFTY YEARS.

BY

ROBERT A. HALLAM, D.D.,

Rector.

"QUORUM MAGNA PARS FUL."

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INTRODUCTION.

I HAVE been often asked to write the history of the parish; and for some years have entertained an indefinite purpose of complying with the request. The parish is very ancient,—the oldest but two of the parishes in the diocese. It deserves such a tribute, and presents ample materials for one; and by no one could the work be more suitably performed than by myself. Its child by my birth, my baptism, my confirmation, and my first communion, in my early days, and now for a longer time its rector than any other of its ministers, it seemed naturally to ask this service at my hands, and it is performed as a labor of love and of duty.

Its One Hundred and Fiftieth Anniversary is at hand. Founded in 1725, in 1875 it will be one hundred and fifty years old. To that point of time I designed to bring down its history, and by the occurrence of that date to regulate my work; but life and opportunity are to all men uncertain, and my failure of health has of late said to me very significantly, "That thou doest, do quickly;" "Work while the day lasts, the night cometh." To defer the task under these

circumstances, was to risk the opportunity of performing altogether. Hence, I determined to set about it without further delay, and have acted on that determination. This book is the result. I send it forth without apology. I deprecate no criticism. I solicit no praise. It is a simple unvarnished story of the past, with no higher aim than to set forth things as they have been and are, without concealment and decoration, avoiding at once a tedious minuteness and a vague generality of statement; in one word, to tell the truth so far as the sources of information within my reach would supply me with material. That it is absolutely without error cannot be supposed,—ancient men and things have grown dim with time, records are imperfect, traditions are obscure, conjecture has to supply the place of certainty, and inference of results not positively known. Truth alone has been aimed at, and, as I believe, has, in all important particulars, been attained. The faded images of forgotten things have been revived, and the men and deeds of times long past stand before us, so far as may be, as they were.

I will simply say I have done this work as well as I could. My sources of information have been the records of the parish, which, happily, are extant from the year 1725 down to the present time, though the earlier portion of them are somewhat disconnected and fragmentary. I have derived much help from Miss Caulkins' "*History of New London*," a work of great and faithful research, and trustworthy impartiality. I have also derived some assistance from the recollection of the accounts of aged persons, whose memories stretched back into the past, and who were

the contemporaries of my early days, but who have now vanished from among men. I now commend my book to the parishioners of St. James's Church, trusting that it may prove a fresh incitement to gratitude for the past, and of hope and courage for the future, and praying that He, without whom nothing is strong, nothing is holy, may increase and multiply upon them His mercy, that they may so pass through things temporal, that they fail not finally to obtain the things eternal.



ST. JAMES'S, NEW LONDON.

THE settlement of New London began in 1646. Miss Caulkins, in her excellent history of the town, denominates the 6th of May, 1646, its natal day. The leader of the first company of settlers was John Winthrop, the second of that name, the son of that John Winthrop who was Governor of Massachusetts, and who acted so conspicuous a part in the early history of that colony. The second John, the founder of New London, was afterward Governor of Connecticut, and the worthy deeds done to the country by the father and the son, have made their names justly illustrious among the founders of New England. The memory of this distinguished family is perpetuated in the name of the town of Groton, opposite New London, which derives its name from a town of that name in the county of Suffolk, England, which was the original seat of the Winthrop family. The first settlers of New London, anticipating great things from the noble expanse of deep and navigable water on which they had planted themselves, called the river, Thames, and their settlement, New London, hoping, perhaps, in due time, to rival the great city of their fatherland,—a hope of which time has furnished, as yet, but a slender fulfilment. The country had previously been occupied by the Pequots,

a fierce, warlike, and powerful tribe, who had acquired the ascendancy in Eastern Connecticut, and exercised dominion over all the Indians east of Connecticut River by virtue of conquest or the spread of their own race. Hence, previous to the adoption of an English name, the English settlement was denominated Pequot, and the estuary of the Thames, which forms its capacious and beautiful haven, Pequot harbor. A few miserable remnants of this once proud and potent tribe, and the subordinate bodies of Mohegans and Niantics, still linger, in poverty and degradation, in the land of their fathers, on reservations which they lack energy and industry to cultivate and improve.

Among the first settlers of New London, no trace is to be found of any attachment to the Church of England. A second company of settlers came, in 1650, from Gloucester, Mass., bringing with them their minister, the Rev. Richard Blinman, a clergyman in the Orders of the Church of England, who had been ejected for non-conformity from his cure at Chepstow, in the county of Monmouth. He is reckoned the first minister of New London, and seems to have comprehended in his charge all the inhabitants of the place. But neither he nor his people manifested any attachment to the Church from which a misguided conscience had led them to withdraw. For the accommodation of this new party of settlers, a new piece of land was taken up southwest of the town lot, which was called Cape Ann Lane, from Cape Ann, Mass., one of the two points within which Massachusetts Bay is included; a name which it still retains, though it remains even yet thinly settled, and has ever been an inferior and unimportant portion of the town. But neither in Winthrop's company, nor among the followers of Mr. Blinman, is to be found any indication of attachment to the ancient Catholic Church of the English race. To find any such trace, we must pass over a period of a

little more than a half century. There are no extant indications of the presence in New London of any avowed members of the Church of England until 1723, when a child of William and Mary Norton was baptized there by Mr. Pigot, the missionary of the Propagation Society in Stratford and the parts adjacent, by the name of John. This took place on the 17th of April in that year. In the year following, October 25, 1724, the Rev. Samuel Johnson baptized Sarah, infant daughter of the same parents; and in recording this baptism in his Parish Register, Mr. Johnson makes this note: "N.B.—Mr. Talbot baptized Lauzerne, son of Richard and Elizabeth Wilson, at New London, October 15, 1724." Thus it appears that John Norton was the first person episcopally baptized in New London, and these are the earliest signs of the Church's presence here. One would fain know more of William Norton and Richard Wilson who thus stood in the van of the now-lengthened train of their successors; who they were, whence they came, whence they derived their knowledge of the form of faith so generally spoken against among those around them. But no such information is now to be obtained. The name of William Norton appears among those who subscribed to the erection of a church in 1725, and is appended, with those of others, to a letter addressed to Dr. McSparran on the subject, in 1726. But who he was, or how he came to be a Churchman, does not appear. And of Richard Wilson nothing is known but the record of the baptism of his son by the extraordinary, and, certainly, very un-Puritan name of Lauzerne. All honor to their memories. It appears, thus, that the attention of the missionaries of the "Society for the Propagation of the Gospel" had thus early been directed to New London as a suitable field for their pious labors, and that they sometimes visited it, and gave it a portion of their services; but

whether statedly or only occasionally, I have not been able to ascertain.

Earlier than this, however, a circumstance occurred, which, though it is not known to have had any immediate bearing upon the introduction of the Episcopal Church into New London, is an interesting fact in the ecclesiastical history of the town. In 1702, the Rev. George Keith, originally a Quaker, who had taken Orders in the Church, and the Rev. John Talbot, who is supposed to have been, and not without reason, a bishop among the non-jurors, but who never assumed episcopal rank, or is certainly known to have executed episcopal functions in America, undertook, under the direction of the Propagation Society, an extensive expedition through the country. The only place in Connecticut visited by them was New London. Of this visit Mr. Keith, whose account of their tour is extant, writes thus in his journal: "September 10, 1702.—The next day we safely arrived at New London, in Connecticut Colony and Government, which stands by a navigable river. September 13, Sunday.—Mr. Talbot preached there in the forenoon, and I preached there in the afternoon, we being desired to do so by the minister, Mr. Gurdon Saltonstall, who civilly entertained us at his house, and expressed his good affections to the Church of England. My text was Rom. viii. 9. The auditory was large and well affected. Colonel Winthrop, Governor of the Colony, after forenoon services invited us to dinner at his house, and kindly entertained us, both then and the next day." Thus it appears that the text of one of the first two Episcopal sermons ever preached in New London, probably in Connecticut, was this: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His;" a not unpleasing preface to that protracted course of Christian teaching which has suc-

ceeded it, with a faithful maintenance of the same precious doctrine.

The "Mr. Gurdon Saltonstall," of Keith, is that Governor Saltonstall famous among the early chief magistrates of Connecticut, who, on being chosen Governor, resigned his pastorate at New London, and filled prominent positions in civil life till his death, in 1724, retaining his residence in New London, where he had been pastor, though he had entirely withdrawn from the exercise of all clerical functions. Such transformations were not uncommon among the Puritans of New England, and seem to have done no violence to their conceptions of the ministerial office. This same Governor Saltonstall it was who presided in the conference and debate on Episcopacy at Yale College, on the occasion of the defection of Rector Cutler and Dr. Johnson; an event which filled the Congregationalists with astonishment and dismay. "I suppose," says President Woolsey, in his "Historical Discourse," "that greater alarm would scarcely be awakened now if the theological faculty of the college were to declare for the Church of Rome, avow their belief in transubstantiation, and pray to the Virgin." And Quincy, in his "History of Harvard University," says of it: "This event shook Congregationalism throughout New England like an earthquake, and filled all its friends with terror and apprehension." It is worthy of notice that a large part of the numerous descendants of Governor Saltonstall, probably a majority of them, have belonged to the Episcopal Church, and among them have been numbered several of its ministers. The late Rev. Gurdon Saltonstall Coit, D.D., of Bridgeport, preserved among us the ancestral name.

In the interval between the visit of Keith and Talbot, and the first successful steps toward the erection of a church, the materials for a congregation of the Church of England had been gradually gathering, from what sources and by what

agencies cannot be clearly ascertained. There are no records extant that clearly set forth the facts. It is believed, however, that the introduction of the Church here, and its early growth, were, to a great, perhaps a principal, extent, the result of the relation of the place to the British Government. Its advantages for commerce and navigation, and the expectation of its growth and importance on this account, soon brought in a class of residents who had no sympathy with the prevailing Puritanism of New England, and who, being, from office or decided preference or conviction, attached to the Established Church, desired an opportunity to worship God according to her seemly and venerable forms. The offices they held, as the English law then was, compelled them to be Churchmen nominally; and, no doubt, many of them were such on deeper and more spiritual grounds. They were not Puritans at home, and were not in sympathy with the Puritanism which they found dominant here. "*Cælum non animam mutant, qui trans mare currunt.*"

Churchmen came here Churchmen, and naturally sought to provide themselves with the institutions and services which Churchmen love. Of those whose names appear in connection with the first steps toward the formation of a congregation, and the erection of a church here, several are known to have been Englishmen; and perhaps it is safe to infer that others, whose origin is unknown, were such also. At any rate, none of them can be traced by their name to the company of Winthrop or of Blinman. I think we are warranted in believing that the Church in New London grew up out of the wants of a class of its inhabitants who had been drawn thither by commerce or business, and who, having brought their Episcopal predilections and preferences with them, were glad to bring them into action as soon as an opportunity was presented. Neither Narraganset on the east, nor Stratford on the west,

planted the seed. Both gladly lent their aid to cheer and strengthen the growing blade when it began to shoot forth. The first founders of the parish, then, were English, not of the Puritan stock.

It is evident, moreover, that the young shoot starting into life and growth at New London, did not wholly depend for its nurture on the care of Dr. McSparran. Dr. Johnson, at Stratford, still continued to care for it, and extend to it a measure of his active service. In a letter to the Secretary of the Society for the Propagation of the Gospel, of the date of June 11, 1724, he says: "I have since preached in New London, where I had sixty hearers, and where there is a good prospect of increase if they had a minister." And, in a postscript to a letter written August 14, 1725, he writes: "New London people are likewise going to build with all expedition. I have got considerable subscriptions, and a piece of ground to set it on." Hence, it is evident that he continued to interest himself in the rising parish, and exert himself in its behalf. So that while there is no disposition to derogate from the value of Dr. McSparran's services, it may well be doubted whether he does not rather overstate matters in calling himself, in so unqualified a way, its founder. Nearer and more accessible than any other minister of the English Church, they naturally resorted to him for advice and help. This he willingly afforded them, and the more readily because, by a matrimonial alliance, he was connected with some of their ablest friends and supporters.

The notices of their affairs are, however, too fragmentary and disconnected to be easily framed into a continuous narration. Not till after the completion of the church, and the establishment of a missionary, do the records of the parish assume a continuous shape, and afford materials for an unbroken narrative.

The Rev. James McSparran, D.D., was, in these early

times, the missionary of the Society for the Propagation of the Gospel in Narraganset, embracing, in his field of labor, the country west of Narraganset Bay, all the southern and western part of Rhode Island, which was settled by many families of wealth and culture attached to the Church of England, who lived in a style of elegance and profusion exceptional among the first settlers of New England. To these people Dr. McSparran ministered many years, and extended his ministrations over a wide extent of country. A church was built on a beautiful eminence overlooking the bay, and thither the people from the country round, in every direction, far and near, resorted for their customary worship.

This building, though a wooden structure, being fashioned in the firmest and most durable manner, with the antique fidelity and care, was subsequently removed to the village of Wickford, a few miles distant; and though no longer used for the services of the congregation, is occasionally occupied, and seems capable, with a small amount of care, of surviving the changes and chances of a century to come.

The services of Dr. McSparran began to be extended to the incipient parish at New London, some time in the earlier part of the eighteenth century; but at what precise date they began, and whether on his own motion or by invitation—whether they were stated or regular, as a recognized portion of his missionary labors, or merely occasional, as circumstances called them forth—it seems now impossible to ascertain. There are, in the old register book of the Narraganset Church—the Tower Hill Church, as it was sometimes called—a few entries of official acts of Dr. McSparran in New London, that indicate his presence and ministrations there from time to time. That Johnson and Pigot were there from the western part of Connecticut, and baptized children on two or three occasions at least, we have seen,

and, in all probability, there were other ministrations of theirs of which no records remain.

But to neither of these sources, the Narraganset nor the Stratford mission, can the origin of the Church in New London be properly traced, though both aided in fostering and strengthening it to the extent of their power. The Church was rather the offspring of the early commercial importance and promise of the settlement. Of those whose names remain as the active founders of the congregation, most are known to have been Englishmen, who were members of the Established Church before their coming, and were never Puritans or Puritanically inclined. Early in the century, vessels began to be built and fitted out at New London, and an active trade was carried on with Newfoundland and the West Indies. There was a port of entry here, and a collector of the customs. The gentlemen by whom this maritime and commercial business was carried on were Churchmen, for the most part, by whom the ministers of their mother Church were gladly welcomed and assisted; and, as their numbers grew and their means increased, the idea of erecting a church, and making provision for the regular maintenance of Episcopal ministrations, sprang up and strengthened, till it reached consummation. Miss Caulkins, in her history, after describing the early mercantile adventures and achievements of the place, and the English influence by which they were promoted, adds: "The residence of these English families in the town was not without its influence on the manners of the inhabitants, and their style of living. These foreign residents gradually gathered around them a circle of society more gay" (she means less puritanically precise and austere), "more in the English style, than had before been known in the place, and led to the formation and *establishment of an Episcopal Church.*" This is the true story of our

beginning. The nucleus of the Church was English, made up, not of Puritans converted to Episcopacy, but of Englishmen, to whom the Church of England was their natural mother, whom they had loved and honored from their childhood, and gladly welcomed when she presented herself among them. Of this Church of the fatherland, missionaries from the east and west alike contributed to establish, encourage, and strengthen; but they cannot be said to have introduced it in New London.

The first decided movement toward the very desirable object of giving the incipient congregation a local habitation and a name, was made in the summer of 1725. And here the ancient records of the parish first begin to throw light upon our researches. The earliest paper extant in our possession, is one which bears date June 6, 1725, and is the engagement of sundry persons to pay the sums annexed to their names, for the erection of a church. It runs as follows :

COLONY OF CONNECTICUT, NEW LONDON, *June 6, 1725.*

Wee, The Subscribers, doe oblige ourselves To pay the Rev. Mr. James Mc Sparran, or to his Substitute, he being Treasurer, The Particular Sums affixed to our names, for the Building and Erecting a Church for the Service of Almighty God according to the Liturgie of the Church of England as by Law Established. And doe further oblige ourselves to pay the sd Sums as the Treasurer shall have occasion for the same.

John Merritt, . . .	£50	John Bennett, . . .	£3
Peter Buor, . . .	50	James Tilley, . . .	10
John Braddick, . . .	25	George Smith, . . .	3
John Gidley, . . .	10	Nathaniel Hay, . . .	20
James Stirling, . . .	25	James Packer, . . .	5
Walter Butler, . . .	10	Giles Goddard, . . .	5

This engagement was not acted on directly. The reason of the failure or postponement, which ever it may have been, is now undiscoverable. But that the purpose was not abandoned, but, apparently, only deferred to be put into a

more practical and effective form, appears from a second paper, drawn up a few months later, which, as it was followed by the accomplishment of the object it contemplated, has been considered the true beginning of the parish. Accordingly, September 27, 1725, is considered the parish birthday,—the day it began to have that visible being in the world which has now continued, without breach or interruption, through all the vicissitudes and trials of a century and a half. This second document is as follows :

NEW LONDON, *September the 27th, 1725.*

Whereas Sundry Pious and Well Disposed Gentlemen in and around New London, in the Colony of Connecticut, being Earnestly Desirous of Erecting a Church for their more convenient and Decent Worshipping of God, according to the Usage and Liturgie of the Church of England as by Law Established, Did Subscribe to the payment of Sundry Sums Towards Erecting and Furnishing a Church in said Town of New London, as by a paper Bearing date June Sixth, 1725, may Appear, Reference thereto being had ;

In order, Therefore, to begin and Carry on ye Building of said Church, The Following Gentlemen, viz., John Shackmaple, Peter Buor, Esq., Maj. John Merritt, Capt. Jas. Sterling, Mr. Thoms Mumford, and Mr. William Norton, have formed, and doe by these Presents Incorporate and form Themselves into a Standing Committee to Agree for, Buy, Sett up and finish said Building, as well as to Purchase a convenient Place to Erect said Fabric upon, and Themselves Do Oblige Every Several Sum and Sums Contributed by well Disposed Christians for that good Work faithfully to lay out and Expend According to the Consent, Voice and Directions of the Major part of Said Committee at their Several Meetings ; In Witness whereof, the Gentlemen to these presents have Voluntarily and Unanimously Affixed their names ye Day and Year above written.

JOHN SHACKMAPLE.

PETER BUOR.

JOHN MERRITT.

WALTER BUTLER.

JAMES STERLING.

THOS MUMFORD.

WILLIAM NORTON.

Along with this document is another of the same date, as follows :

NEW LONDON, *September 27th, 1725.*

The Major part of said Committee being present at the House of John Shackmaple, Esq., Proceeded to choose a Treasurer to receive and Pay out such sum or sums as are to be drawn out of the Treasurer's hands by an Order or Orders under the hands of a major part of so many of the Gentlemen as shall be present at such meeting whence such order or Orders shall Issue; and further, it is agreed that such Treasurer as shall be chosen by said Committee shall have full Power and Authority to constitute one or more to Act for or under him in said affairs, that said Committee may, upon any failure of said Treasurer, proceed to a new choice of a New Treasurer, as well as upon ye Demise, Removal, or Refusal of any member to act, proceed to a new choice of a new member in the room and place of any Dead, Removed, or Refusing member.

At the aforesaid Committee meeting, the members then present chose the Rev. Mr. McSparran, of Narraganset, Treasurer, to Receive the Subscriptions for Building said Church.

JOHN SHACKMAPLE.

JOHN MERRITT.

WALTER BUTLER.

THOS MUMFORD.

WILLM NORTON.

JAMES STERLING.

The particularity and redundancy of these documents exhibit the style of the day, and also the importance which the actors attached to the work they had taken in hand. They were to build a house to the honor of the Lord. It was an arduous work in itself to men in such circumstances as these. It was a serious and solemn work in itself, and they entered upon it with care and circumspection.

In the documents just given, Dr. McSparran is constituted the treasurer of the building fund. From this we infer that the work had been undertaken with his knowledge and approval, perhaps at his suggestion and by his advice, and that he stood pledged virtually, if not explicitly, to aid it with his influence and coöperation to the extent of his

power. Doubtless, before this, he had visited the Churchmen of New London, and given them, to some extent, the benefit of his ministrations. When such ministrations began, and how extensive and regular they were, it is now impossible to ascertain. The first trace of them to be found is the record of a baptism performed by him at Groton, in the ancient register of the old Narraganset Church, under date of July 14, 1723, three months after the baptism of a child by Mr. Pigot, which has been spoken of before.

This baptism by Dr. McSparran took place on the eastern side of the Thames, at Groton, in the house of Thomas Mumford, who was, it appears from the documents given above, a prominent actor in forming the parish at New London, and one of the members of the original building committee. From this time on, till the year 1744, there are occasional entries of official services rendered by Dr. McSparran at New London and Groton, in the register of St. Paul's, Narraganset, extending on far beyond the erection of the church at New London, and the establishment of a minister there; but there is nowhere any mention of his ministrations in the records of New London. These are the only facts known on which Dr. McSparran, in his "America Dissected," grounds his declaration: "I myself began one church, by occasional visits among them, at a place called New London." On which Miss Caulkins, in her history, comments: "The claim which Dr. McSparran thus advances to the honor of having formed the Episcopal Church in New London, is, undoubtedly, valid. He was, probably, at first invited hither by the English residents of the place, and his zeal and energy soon enlarged the number of adherents to the Church."

That English residents were its original members, and the nucleus to which its subsequent growth was added, is

apparent from what we know of the individuals who subscribed to the erection of a church, and formed the beginning of a congregation.

A principal actor in these incipient measures, perhaps he may be justly denominated the foremost, was John Shackmaple, whose name stands at the head of the building committee. At his house the meeting of the committee recorded above was held, and there, it is believed, the infant congregation met for worship until a church was ready for occupation. John Shackmaple was an Englishman, who, in 1707, was commissioned by the Surveyor-General, "Collector, Surveyor, and Searcher for Connecticut," and, in 1718, was confirmed in that office by the "Lords Commissioners of Trade and Plantations," his district including Connecticut, Fisher's Island, Gardiner's Island, and the east end of Long Island. His residence was at New London, where his office and position made him a person of consequence. He died about 1730, before the completion of the church, and was succeeded in the office of collector by his son, a second John Shackmaple. The house of Mr. Shackmaple, where service was originally held, stood at the northeast corner of what are now Douglass and Bradley streets, and was known as the Shackmaple House. It was afterward called the Wilson House, from a daughter of Mr. Shackmaple, who had married a Mr. Wilson, and resided in it. Fifty years ago, a portion of the house was standing, and inhabited by an old colored woman named Juno, who had been a servant of the Wilson family.

John Merritt heads the subscription list of June 6, 1725, on which the name of Mr. Shackmaple does not appear. That he was an Englishman does not appear from any positive proof, but, from the circumstances, is almost certainly inferred. At first he inhabited what was then called the North Parish of New London, now the town of Montville,

where he seems to have been a large proprietor. There he liberally aided the Congregational Society, it is presumed from a desire to support the institutions of religion, and being without any place of worship of his own Church. When, in 1725, the project of building an Episcopal Church in New London was started, he entered into it zealously, headed the subscriptions for it, and was chairman of the original building committee. He died March 7, 1732, the year the church was finished, and was buried beneath the northeast corner of the new edifice. There his remains lay undisturbed till 1871, when, in lowering the grade of State street, a part of which the site of the old church had long constituted as common highway, his bones were laid bare, and identified by a coffin-plate of thin copper in the form of a heart, which was turned entirely green and corroded by time, bearing the inscription rudely marked upon it:

I. M.
Æ. 63.
1732.

His bones were transferred to a lot in Cedar Grove Cemetery, belonging to St. James's Parish, and the plate is preserved as a sacred relic of the past. A man of means and public spirit, we find him interested in the establishment of a school in the North Parish, and the ground upon which the meeting-house was there built, was a part of his farm. A grandson of his, Merritt Smith, was subsequently a warden of St. James's Church.

Peter Buor came to New London from the Island of St. Christophers, and purchased an extensive tract of land on the Niantic River, about what has since been known as the Rope Ferry. His style of farming was so superior to the agriculture of the day, that his farm became the model farm of the region. He seems to have been a Churchman by

birth and education, and gladly lent his aid to the enterprise of building an edifice for the worship of the Church of England.

Thomas Mumford dwelt in Groton, on the east side of the Thames. He came originally from Narraganset, where, it is supposed, his family belonged to the congregation of the Narraganset Church, and was connected with Dr. McSparran through his wife, whose niece Dr. McSparran had married. He is repeatedly called "Uncle Mumford" by Dr. McSparran in his diary. The Doctor was a frequent visitor at his house, and there he held service and performed the various functions of the ministry. At the first choice of officers in the New London parish, in 1732, he was appointed a warden, and continued either a warden or a vestryman twenty-three years. The elder Seabury's first wife, and the mother of the bishop, was his daughter, and he was thus the grandfather of the first Bishop of Connecticut.

Of the remainder of the subscribers, James Tilley and George Smith are known to have been Englishmen. John Braddock was of English birth, his father then residing at Southold, Long Island. James Sterling was a sea-captain sailing from this port, "master of the largest ship that had then been constructed on this side of the Atlantic," and was, in all probability, an Englishman also. John Gidley married a daughter of John Shackmaple, September 17, 1726, and is supposed to have been an Englishman. He resided chiefly at Newport. Walter Butler is thought to have been a native of New London, though his parentage cannot be distinctly traced. He married Mary Harris. He subsequently removed into the Mohawk Valley, in New York, where his sons became conspicuous as Royalists in the revolutionary war. William Norton is, doubtless, the person whose children were baptized by Johnson and Pigot in their visits to New London in 1723.

Who he was is unknown. Miss Caulkins simply remarks : "Norton is not a name belonging to New London, and is not mentioned after 1726." Probably he, too, was an Englishman temporarily living there. Bennett, Packer, and Goddard were Groton men. Goddard removed to New London, and was one of the vestry chosen in 1732, and a liberal and active friend of the Church. He was postmaster of New London, and a physician of large practice. His wife was Sarah Updike, of Narraganset, and his son, William Goddard, a native of New London, was a printer, and one of the earliest newspaper publishers in the country; and received from Dr. Franklin, the Postmaster-General, the appointment of Surveyor of Post-roads and Comptroller of the Post-office. The name of Goddard long continued in the parish; but there is no discoverable link to connect it with Dr. Giles Goddard, whose only son was the William Goddard mentioned above.

This brief statement concerning the founders, suffices to show to how large an extent the materials of the incipient parish were foreign, how small a part was indigenous. Dr. McSparran can be called its founder only in the sense of collecting, arranging, and organizing the materials that were ready to his hand; encouraging them with his countenance, counsel, and aid, as he had opportunity. To some extent, similar assistance had been extended to them from the missionaries in the western part of Connecticut. But Stratford is far—was practically far, indeed, in those days—from New London, and the distance between them was then only traversed on horseback, by rough and rudely-constructed roads. It is not probable that the Connecticut missionaries ever accounted New London a part of their regular and stated field of labor.

The first use to which the committee put the powers with which they were entrusted, was to negotiate with Trinity

Church, Newport, for their church, which it was proposed to take down, remove to New London, and rebuild; a project which, however strange and unwise it may seem in our day, was evidently not regarded as preposterous or obviously injudicious in those early times. Newport was then rapidly growing in population and business, and the church erected there in the latter part of the preceding century had already become insufficient for the wants of the growing congregation. Then it was that the present spacious edifice still occupied by the parish was erected, which is now regarded with such veneration, and so carefully preserved. The only trace of this proposal that remains, is a letter on the subject from Dr. McSparran to the committee, preserved in the old record book, and which is here given :

NARRAGANSET, *March 21st, 1725-6.*

GENTLEMEN,

Pursuant to ye advice of Feb: 25th, I went to Newport ye next mon-day, and the Committee for building their new Church being acquainted with my business, met yt evening at Mr: Honeyman's house, to whom having Proposed when and upon what Terms they would Part wth the old Church, they came to this unanimous Result, that, Provided the Gentlemen of New London would take down, Transport, Erect, and Finish the Church at New London, and Expect no other assistance from them, they should have it and all its appurtenances Gratis; except the alter-piece, which was expected to be given to Narraganset. Next day one or Two at most yt are not of the Committee objected against parting with it but upon Terms; wt Those Terms will be when their Congregation meets (if ever it meet) to Consult upon yt affair, I am as yet unable to advise you of. In ye mean time, Gentlemen, I would have you make no Offer, for should the few yt are for parting with ye old Church upon Terms Prevail (wch I can hardly think), yet must the price they Set be governed by ye advantage their old Church will be to themselves, if you have it not; and not by the Benefit it will be of to you if you have it. These things, therefore, Let me Propose to be distinctly and maturely Considered by you the Committe.

(1.) If you have their Church you must Send the Carpenters you

Intend to Raise it to pull it down for the Timber must be marked all anew, and Some new ones there will be wanting in the roof and other places; and although the Carpenter I Consulted, viz., Monday, Said the Charge of pulling it down would be £50, yet the Gentlemen themselves conclude it will be more, and I believe you may Venture to Lay the Charge of takeing Safely down, Carting to ye water, putting aboard, and Transportation, at £500.

(2.) You will by this Church, whether Given or Sold, save no Board Nails, Plank Nails, Clift Board Nails, Shingle nor Lath Nails. It's like a few, and but a few, Plank and Boards will be Saved; it will Save you no Shingles, Clift Boards, Laths, lime, nor window Frames.

(3.) If you have the New Port Church you will then be under an absolute necessity of conformity to ye dimensions of said Church, both as to the House and Belfry. Now, it may be, Gentlemen, you will think a less Fabrick will do you ye Turn, wch, if Built Square, may in Time be Lengthened and Enlarged.

(4.) By this Church you will Save Something in the Pews, Pulpit, and Communion Table. You will do well, therefore, to Consider of the Dimensions of ye Church (in case you Cannot obtain this), and See wt ye frame and materialls of all Sorts will Cost, and wt the workmen will Demand to Finish ye same, without wch you cannot Know when you are well offered, Should the Gentlemen here send you up their Terms. As to a Subtreasurer, I have determined Mr. Shackmaple for yt Trouble, and you will, wth all Convenient Speed, I hope, Pay in the Severall Sums annexed to your Names, yt there may be a beginning; you have given a good and Encouraging Example in ye Subscriptions, and the like is Equally needfull in paying them In to the Treasurer; by this others not of ye Committee will be animated, not only to Subscribe, but to make ready pay, for I must beg leave to tell you yt I think it absolutely necessary there be some money Lodged before the building is begun, Leest if Some Consequences yt may Reflect Dishonor upon ye undertaking in So Captious a Country as yours is. The motion made by the Committee hindered me from any Farther Progress then, you See, with ye Subscription Paper, but I may Venture to assure you yt should the old Church be Denied you Gratis, Severall of ye Gentlemen will think themselves bound in honor to Contribute to ye Assistance, and, for wt I know, yt method may be Equally beneficial to You.

I have Enclosed the Deed, there being no Difficulty in Drawing a proper Conveyance from Mr. Mumford to the use of the Church, for the

Deed from him must be to 3, 4, 5, or 6 of you by name, in trust, for said use; with a Clause therein inserted obligeing the Gentlemen therein named, yt so soon as a Minister of the Established Church comes and is Settled amongst you, and has Erected and Incorporated a Vestry, they make Conveyance of said land and Edific thereon built to the Church Wardens by name, and their Successors for Ever in Said Office for said Use. I should have Waited on you My Self the Last Sunday of yt Instant, but haveing no Horse, and being Shortly to go for Boston, hope you will Excuse my Absence. I have no more to add, but the tender of my Best Respects, wch please to Accept from, Gentlemen, yr most Obedient Humble Servant,

JAMES MCSPARRAN.

The language of this letter implies previous consultation, and expresses, on the part of Dr. McSparran, but a partial and qualified approval. The project was never carried into execution, from what cause is unknown. But it is probable that the doubts, of its expediency and advisableness expressed by Dr. McSparran prevailed, and the plan, upon mature thought and consideration, was abandoned. The movement remains on record only as a curious fact in our early history:

On the failure of these overtures, from whatever cause, the committee determined to proceed without further delay to the erection of a church. For this purpose a lot of land was purchased, and a contract entered into with Mr. John Hough to place a suitable building upon it. This lot was situated on the north side of the lower part of State street, that broad space which is still called the Parade, so called, it is supposed, because it had formed the parade-ground of a fortification which lay to the east of it, on the bank of the river. It contained about twenty square rods, and was of a wedge-like form, the east side coinciding with the west line of Bradley street, tapering to a point in the west, and leaving a passage of considerable width between the church and the north side of State street. It stood out apparently

unenclosed, and surrounded on all sides by the public street. The area of the church itself was used for the purposes of burial, the graves being made beneath the floor, after the custom prevailing in England. The recent discovery of Mr. Merritt's grave, who was known to have been buried in its northeast corner, has helped to determine its location. From time to time, in various excavations that have been made for the public convenience and improvement, human bones have been unearthed, and the remains of the early Churchmen of New London exposed to view. A negligence that might seem unpardonable, is only to be explained by the fact that, when the church was consumed by fire at the time of the revolution, there were no green mounds to mark the sepulchres of the dead; and when the *débris* came to be removed, all traces of them were obliterated, and "their memorials perished with them." And the poverty of survivors, and, in many instances, too, the political odium which attached to the memory of the sleepers as unpatriotic, and enemies to the cause of freedom and independence, prevented any endeavor to save their remains from dishonor. The number of these interments was not great. The early Churchmen who had relatives and friends, were buried with their kindred in the ancient burial-ground north of the meeting-house; where mouldering stones, with quaint devices like those around them, still mark their places of repose. The names of those who are known to have been buried beneath the church may properly be recorded here, to preserve them from utter oblivion.

Mrs. Janet Merritt was laid beside her husband nine years after his death. Mrs. Gibbs, of Newport, a relation of Mrs. Matthew Stewart; John Seabury, a brother, it is supposed, of the first minister, 1753; Matthew Stewart and his wife, an Irish gentleman whose wife was a Gardiner, of Narraganset, and several small children of theirs. Mr. Stewart

died in 1779, and was, doubtless, the last person laid underneath the church. Being an ardent Royalist, he became obnoxious to public feeling, and was a virtual prisoner in his own house. And tradition says that his death was concealed to avoid popular violence, and his body interred by torchlight, on a Sunday evening, under the old church. The lot had been the property of Amos Richardson, of whose heirs it was purchased by Edward Hallam in 1725, and it was now sold by him, for £50, to Thomas Lechmere, of Boston, who conveyed it to the committee as a free gift. The purposes of the gift assigned in the deed are "to erect thereon a church or decent edifice for the worship of God according to the Liturgy of the Church of England, to be forever devoted to this sacred and pious use, to keep up a church thereon and bury their dead therein." The date of the deed is June 26, 1726.

The edifice which John Hough contracted to build was to be, in its interior length, 50 feet, by 32 in width, to have two double doors at the west side, and there was also a door on the south side, "the roof half flat, and the other arched on each side,"—a description not very clear to the writer. It was to have five windows, one in the rear and two each side. As it was constructed, according to the custom of the time, of stout oak timber, from the model farm of Major Buor, and well-seasoned stuff, it might have remained for centuries, had not the ruthless hand of war swept it prematurely away. It stood facing west, and though a very simple structure, it was a respectable and not uncomely edifice, according to the ideas of the day.

It had a bell, and, of course, a belfry to contain it; tradition ascribes to it a steeple, but whether this was an original appendage, or was subsequently added, does not appear, there being no mention of it in Mr. Hough's contract. All we know of the bell is, that in 1740 a subscription was

solicited "to procure a new and larger bell;" by accident the bell belonging to the church having become useless, and being too small for our purpose. Such, so far as we can ascertain, was the first Episcopal church erected in New London. The beautiful photographic art was not then at hand to preserve and hand down to us its "counterfeit presentment," and without this our notions of it are but vague and indistinct. But doubtless the little flock that first "went into its gates with thanksgiving, and into its courts with praise," were as proud and exultant as those who, more than a hundred years after, hailed the completion of its present noble and costly successor. That happy consummation was not reached, however, till 1732, the intervening period, long for so simple a work, being filled up, doubtless, by unknown and unrecorded struggles and anxieties. The first missionary writes to "the Society" at home in 1742, that on June 20, 1726, a carpenter was agreed with for a wood frame; that on the 9th of August following the timber was brought to the ground; on the first of October the frame was raised and completed, and on the 28th of November, 1727, the house was enclosed, glazed, the under floor laid, a neat desk and pulpit finished. In this condition he found the building when he arrived at New London, December 9, 1730, "in the service of the honorable Society." Miss Caulkins speaks of the building as completed and opened for worship in the autumn of 1732. Mr. Seabury came in 1730. Till that time, and in the years preceding his arrival, services were held, it would seem, more or less frequently by Dr. McSparran, and probably also by Dr. Johnson, in the house of Mrs. Shackmaple.

Contributions for the erection of the church were not confined to New London, but were obtained in considerable amounts in Newport and New York. In the latter place Governor Burnet, a son of the celebrated bishop, contrib-

uted £50; and we find among the subscribers the names of Duer, Bayard, Ellison, Van Rensselaer, DeLancey, and Morris, conspicuous in the affairs of the Church and of the country.

Ten pews were at first "laid out in the east end of the church," and ten more at the west end, which were appraised and assigned to individuals at a price; but as there are extant votes in later years giving permission to different persons to construct a pew for themselves, it is presumed that at the outset a considerable part of the church remained without pews, and was subsequently provided with them by individuals acting under the consent of the parish,—a course very commonly pursued in the parish churches of England.

Miss Caulkins preserves a tradition of this old church, which may not be without interest, and should properly have a place in this history:

"The steeple or belfry terminated in a staff which was crowned with a gilt ball. In this ball an Indian arrow was infixed, which hung diagonally from the side, and remained till the destruction of the building. A delegation of Indians passing through the town, stopped to look at the church,—to them, no doubt, a splendid specimen of architecture. The leader of the party drew an arrow from his quiver, and, taking aim at the ball, drove it into the wood, so that it remained firmly fixed, and was left permanently adhering there."

Dr. McSparran had, in accordance with the vote of the committee given above, appointed John Shackmaple sub-treasurer, and the committee itself, with Dr. McSparran's consent, associated Thomas Mumford with him in that office. So it is reasonable to conclude that the church was built under the superintendence and direction of these gentlemen, to whom the powers of Dr. McSparran had been thus formally delegated.

But while the good work of rearing the material temple was progressing, the providence of God was preparing for them a pastor, who should build up the nobler "spiritual house," not of "the teil tree and the oak whose substance is in them though they cast their leaves," but of "lively stones," more enduring and imperishable, "acceptable to God by Jesus Christ," "built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief Cornerstone."

John Seabury came from Duxbury, Mass., and settled in Groton, Conn., about the year 1700. His wife was Elizabeth Alden, granddaughter of John Alden, of the "Mayflower," who is reputed to be the first man that set his foot on Plymouth Rock. When a Congregational Church was formed in Groton, he was appointed one of its deacons, and is commonly known as Deacon John Seabury. His fourth son was Samuel, who was born at Groton, July 8, 1706. This son was designed for the ministry, and with that view entered Yale College. During his connection with that institution, the excitement on the subject of Episcopacy arose, which led to the defection of Rector Cutler and Dr. Johnson from the established Congregational order. The College was shaken to its foundation, the course of instruction was deranged, and many of the students withdrew. Among them was young Seabury, who, if he was carried no farther at the time, was at least made aware of the question at issue, and of the existence and force of arguments which had led some of the ablest and most scholarly of the Congregational divines to abandon their stations, and encounter in consequence obloquy and reproach. He proceeded to Cambridge, and finished his collegiate course at Harvard, where he graduated in 1724, at the age of 18. After a brief course of preparation for the Congregational ministry, he was licensed to preach, and for several months in 1726, as a licentiate, preached to the Congregationalists of North

Groton, his native place. About this time he married his first wife, Abigail, daughter of Thomas Mumförd, who was one of the most active founders of the Church at New London, as we have seen, and whose wife was a near relative of Mrs. McSparran. His distinguished son, the bishop, the second son of this marriage, was born at North Groton, November 30, 1729. This matrimonial alliance brought Mr. Seabury into intimate and familiar associations with the members of the Church of England, and tended greatly to strengthen his bias in favor of Episcopacy, if he had acquired any in his collegiate course. His first wife soon died, and his second marriage to Elizabeth Powell, of Narraganset, is recorded in the old register book of the Narraganset Church, as solemnized by Dr. McSparran, May 27, 1733, after his entrance into Holy Orders. She was a granddaughter of Gabriel Bernon, a Huguenot, who was a prominent founder of Trinity Church, Newport, R. I. That Mr. Seabury's predilections and tendencies should have been confirmed and fostered by the associations and intercourse into which his first marriage brought him, was natural and inevitable. Reflection and study, doubtless aided by Dr. McSparran's help, under such influences soon ripened into convictions; and in 1731 he renounced his Congregational ministry and went to England, where he was ordained deacon and priest by the Bishop of London, who was at that time, I believe, Dr. Edmund Gibson. He returned to America with a commission from the Propagation Society, bearing date May, 1732, and was appointed its missionary at New London. Here the parish, as yet in but an inchoate condition, was put in order by the election of wardens and vestrymen, and the adoption of the title St. James's Church, which it has ever since borne. Here he continued to minister wisely and faithfully for the next ten years, the parish gradually growing in strength and solidity,

and, we may believe, also in the fruits of the spirit, till, in 1743, he was transferred by the Society to Hempstead, Long Island, where he passed the remainder of his days. It is said that he preached his last sermon, however, in New London, while he was on a visit to his sister Mary, the wife of Jonathan Starr, the first of that name (where the sickness of which he died first seized him). He died at Hempstead, June 15, 1764.

Mr. Seabury's ministry in New London was quiet and uneventful. The ancient records, and his letters to the Society, show a gradual increase of strength in number of pew-holders and communicants, and in accessions to the parish from the population of the place. He built and resided in a house known in later days as the Brainard House, on the north side of State street, nearly off against the entrance of Green, which has now, in the progress of improvement, made way for the block of brick buildings. He was cordially welcomed by the Churchmen of New London on his arrival, and at once entered upon the discharge of his sacred duties. Under his direction the parish proceeded to complete its organization; and, from that day down to the present time, the record of its transactions remains entire and unbroken. The record of its first action runs thus:

NEW LONDON, *April 30, 1732.*

Upon the coming of Rev. Mr. Samuel Seabury to this Mission from the honorable Society for the Propagation of the Gospel in Foreign Parts, at New London, in Connecticut Colony, in New England, the congregation of the Church at New London met on Easter Monday morning, April 10th, 1732, and, according to the Ecclesiastical Canons and Constitutions of the Church of England, elected and unanimously chose Mr. Thomas Mumford and Mr. John Braddick Church Wardens, and Mr. John Shackmaple, Mr. Matthew Stewart, Mr. James Packer, Mr. Giles Goddard, and Mr. Thomas Manwarring, Vestrymen, who accepted of the offices.

SAMUEL SEABURY, Missionary.

I can nowhere find the title of St. James's applied to the parish until 1743, nor any vote adopting it. Probably it came into use, gradually and simply, by a tacit understanding. Previously, it had been called simply the Episcopal Church of the Congregation of the Church of England in New London. In the early records we find frequent mention of "the General Vestry," as distinct from the vestry proper, and persons are said to be admitted into it by vote. It is believed that this general vestry consisted of those persons who were allowed to vote in the affairs of the parish, and is equivalent to members of the society in the legal phraseology of Connecticut. If I mistake not, the term is so used in England. Webster defines vestry, "In England a parochial assembly." So, too, Dean Hook says: "Certain assemblies of the parishioners, for the despatch of the official business of the parish, are called vestries." The name was given them because they were, or were supposed to be, held in the vestry-room of the church. Our modern use of the term, as, indeed, the thing itself which it denotes, seems to be an Americanism.

The subscription to recast and enlarge the bell, clearly indicating that the church had been previously furnished with a bell, has appended to it the names, not only of Churchmen, but of other citizens; and not only of New Londoners, but of friends in New York and elsewhere. Des Brosses and Livingston are evidently New York names, and two of the subscribers are marked as Jews. The date is May 18, 1741, and the amount obtained was £182 10s. 4d. In this subscription the church is called "the Church of St. James" for the first time in the extant records. As the church stood right in the centre of population and business, the bell was a matter of general interest. It would appear, however, that the design was not carried into effect at once; for, in 1755, we find it connected with a work of

general repairs, for which new subscriptions were obtained, and a tax levied upon the pews; and then a clock was added. But, before this, Mr. Seabury's ministry had ended, and his successor had come in his place.

In a letter to the Society, under date of May 3, 1742, Mr. Seabury writes: "New London is a small town, standing by a pleasant river, about two miles from the sea, the principal port of Connecticut Colony. The first members of the Church of England who founded St. James's Church were either Europeans not long settled here, or persons brought up in other colonies." And that it looked upon itself, at least, as a place of some importance, is evident from a letter of Matthew Stewart to the secretary of the Society, dated January 14, 1743, in which he speaks of New London as "the seat of his Majesty's custom-house, and so the port of greatest note in the colony, and, in many other respects, as a city set upon a hill which cannot be hid;" so that "a man of mean and ordinary abilities" there "would bring the Church into contempt," and the more so as the Independent minister—the writer's ancestor—"has a well established character, and is, in every respect, the most superior person in the colony." This Matthew Stewart was the Irish gentleman heretofore mentioned, who resided in New London more than half a century, and, in the early days of St. James's, was among its most conspicuous and influential members. "As an outspoken Royalist in the Revolution, he was obliged to keep himself close, and was at last buried at night under the old church, two years before its destruction.

The last years of Mr. Seabury's ministry in New London were disturbed and embarrassed by the extraordinary flood of religious extravagance and fanaticism that swept over the land after Whitfield's career in America, called frequently the Great Awakening and the New Light, and

which was a reaction from that terrible deadness and immorality in which the earnestness and severity of the Puritan settlers had issued within a century from their coming. The same reaction had given birth to Methodism in the mother country. In this wild deluge of religious zeal, New London largely shared. Whitfield himself came here, and here Davenport, one of the most extravagant of his disciples and imitators, enacted some of the wildest of his fanatical performances. The position of the minister of the Church, under these circumstances, became difficult and embarrassing. Mr. Seabury writes, June 5, 1743: "These people have their meetings in New London almost every night or day, and it is not uncommon (as I am apprised by persons of good sense and integrity) to see ten or more seized at once with violent agitations, many incapable of any decency, crying out for their damned estate, so past speaking at all, or so much as being unable to stand, fall down, as they pretend, with the weight of their guilt; and the most of those continuing thus violently exercised (as they say with conviction) but a few hours, do they receive comfort? The Spirit of God, they say, witnesses with their spirits that they are converted and born again. Then follow, immediately, raptures and transports of joy as are more surprising than their distresses. New London has been, for a week together, in such a tumult that I was afraid the people would have been beside themselves. I have had my house full of people, some under these distresses, and others surprised at the conduct of their neighbors, though I thank God I have never seen any person in this way but, by cool reasoning, and by plain exposition of the terms of reconciliation, they have been brought off from their amazing apprehensions to a just notion of the doctrines of repentance and remission of sins."

Davenport, after working the people up to frenzy by his

violent preaching, induced them, as he called it, to burn their idols, in imitation of those men at Ephesus who "brought their books together, and burned them before all men." This shocking exhibition occurred Sunday evening, March 6, 1743. "This," says Miss Caulkins, "has been regarded as the most conspicuous instance of fanaticism which occurred in New England." Rich apparel, books, whatever were esteemed most valuable, was to be sacrificed, —Davenport himself, tradition says, setting the example by throwing in a pair of velvet breeches. The wretched scene was exhibited in front of Mr. Christopher's, at the head of what is now Hallam street. Davenport himself, when he came to a better mind, in his recantation, speaks of it as "that awful affair of books and clothes, at New London," and confesses himself the "ringleader in that horrid action."

It was in the midst of this commotion that Mr. Seabury was transferred to Hempstead, and his congregation, surrounded by the religious uproar, were left as sheep not having a shepherd. This consideration is strongly urged by the parish in their application to the Society for a successor to Mr. Seabury :

REV. SIR,

The Rev. Mr. Seabury, our present worthy pastor, having acquainted us that he has consented to and joined the solicitations of the people at Hempstead, on Long Island, for his removal to that parish, administers to us an apprehension of a vacancy in our church, and to you the trouble of this letter. The very great convulsions occasioned here, and in divers other places in this colony, by the breaking out of what is called the New Light, makes this a melancholy juncture to have our Church empty and unsupplied, and the more so in the regard that the present discord having set sundry of the most cool and considerate people to thinking and reading, there is a promising prospect of those inquirers into religion ending in thorough and well-weighed conformity to our Church. And this again makes it the more necessary that this Church should be made happy

in the appointment of a missionary, who, for morals, learning, and experimental knowledge in the present state of things, might be equal to the difficulties of the present times. The congregation, therefore, being anxious for an experienced person to succeed Mr. Seabury, and being met after divine service on the afternoon of St. Matthias' Day, did agree that we, the subscribers, the present Church Wardens, should signify to the honorable Board that the congregation are now applying themselves to some gentlemen already in the Mission, whose activities and abilities they are in some measure acquainted with, in order to obtain, if possible, the removal of some one of them to New London; and if they are so happy as to succeed in such application, they humbly hope the honorable Society will concur with and facilitate such remove. But, failing these endeavors, that they would, in their great wisdom and piety, make such provision for them as may preserve them from the too common fate of sheep left without a shepherd.

With our unfeigned thanks to Almighty God for raising up and hitherto enabling the honorable Society to be patrons to our poor infant Church, encircled with enemies, we add our earnest prayers for God's blessing upon their endeavors, and are the honorable Society's,

and, Sir, your obedient servants,

NATHANIEL GREEN, } Church
EDWARD PALMES, } Wardens.

By order of the congregation.

NEW LONDON, *Feb.* 26, 1742-3.

In their apprehension of the evils likely to result from the approaching vacancy, they also addressed themselves to the Rev. Mr. Price, Commissary of the Bishop of London, at a meeting of the clergy at Newport, to obtain his sympathy and aid, as follows:

REV. SIR,

We have, for some time past, been under the apprehension of being destitute of a minister this summer, and we rejoice at so favorable an opportunity of addressing the body of the Clergy for their charitable assistance. We, therefore, in the behalf of the Congregation, presume to beg that some scheme may be formed and communicated to us for our occasional supply. We have no reason to think that we shall be under

the necessity of troubling them for such a favor before the middle of July next, and, if we might obtain encouragement for assistance from that time, we should esteem it a special favor, and ourselves at all times to make the most sincere acknowledgments. We are, Rev. Sir, your and the Clergy's

most humble servants,

EDWARD PALMES, }
MERRITT SMITH, } Ch. Wardens.

NEW LONDON, 30th May, 1742.

Overtures were, at the same time, made to the Rev. Mr. Brown, of Brook Haven, L. I., inviting him to succeed Mr. Seabury; and a letter was written to Dr. Cutler, of Boston, "to know if he will advise his son to remove from England to this church." Neither effort produced any effect, and the parish was left, under circumstances calculated to produce anxiety and alarm, to await the removal of its first minister. The want they so earnestly deplore does not seem to have been supplied till nearly, or quite, 1748. Whether they had any other than occasional services in the interval does not appear. From the records of Narraganset, it appears that Dr. McSparran officiated at New London the 3d and 10th of March, 1744. Mr. Punderson speaks of officiating there one Sunday. It is probable that he, and perhaps Dr. McSparran also, officiated here at other times, and perhaps other clergymen; but it does not appear that the mischief anticipated from the vacancy was, to any great extent, realized.

In 1745, the Society determined to send them a missionary, on condition that they should furnish him with a house. The parish voted to comply with the condition, and to purchase a house immediately; but subsequently rescinded the vote to buy, and determined instead to build a house. The records of the transaction are not very full or complete, but it might seem that they were influenced to make the change

by the proffer of a lot on which to build, by Mr. Samuel Edgecomb, who was then the owner of a considerable tract of land on the west side of Main street, extending north and south on either side of what is now called Church street. This lot, four rods front and nine rods deep, was conveyed to the Society for the Propagation of the Gospel, in order that a house might be built thereon for the accommodation of their missionary. The house was built, and continued to be the parsonage of the parish, and the house of its minister, till 1856, when it was sold, as a preparatory measure for the erection of the present rectory. It still remains, and, after some repairs and improvements, is a comfortable and respectable dwelling-house. It was "two stories high, with a gambrel roof," and originally of the thickness of only a single room, and consisted of a parlor and kitchen, with bedrooms over them, and a chamber in the attic. The work, however, seems to have lingered, and advanced to its completion very slowly; for, in 1747, Mr. Punderson, who was then the missionary at North Groton (now Poquetannock) and Norwich, writes the Society: "I have the satisfaction to inform your venerable Board that the ministry house in New London is nearly completed." That the Church should have suffered from the delay of providing it with a minister, might naturally be expected, and, accordingly, the new missionary, when he came, wrote the Society: "As for the people in New London, I am afraid they will never be reconciled to a regular minister. I despair, though I shall continue to act in the best manner I can for the glory of God and their edification. I cannot, from their behavior at church, conclude that ever they had an orthodox minister among them, as my manner of performing seems strange to them." He expresses a doubt whether they wanted him. This is, certainly, not a very complimentary account of his flock. Their neighbor, Mr. Punderson, seems, however, to

have thought better of them, and accounted them rather exemplary for patience and perseverance. He says of them: "They are a generous, good sort of people, and they continue firm and unshaken."

The missionary whom the Society sent was the Rev. Matthew Graves, an Englishman; tradition says, a native of the Isle of Man. He was the only minister in Connecticut that was not a son of the soil, and, for this reason, seems never to have exactly understood his ground, or united very cordially with his brethren. He was always one by himself, and always had views and projects of his own. Mr. Graves' ministry in New London was long, extending from the time of his appointment till it ended abruptly amidst the turmoil of the Revolution. He was brother to the Rev. John Graves, of Providence, a man of superior force and distinction, of whom Mr. Hempstead, a Congregationalist, in an ancient diary which has been preserved, speaks, where he says: "I went to the Church to hear Mr. Graves' brother, a famous man." Mr. Graves never married. A maiden sister, Joanna, lived with him and kept his house, and, during his whole ministry at New London, they inhabited the house built on the ground given by Mr. Edgecomb to the Propagation Society. His income was very limited, for the stipend allowed him by the Society was small, and the addition to it by the parish made it, at the most, a bare sufficiency. They were at times, tradition informs us, reduced to straits. On one occasion, the story goes, when Miss Graves informed her brother in the morning that there was not provision for the day, and no means to procure any, and was silenced by her brother with the words, "The Lord will provide," the want was supplied by a fish-hawk, that, in flying over with a fish in his talons, lost hold of his prey, and dropped it directly at the back door of the parsonage. On a pane of glass in the north window of the guest-chamber,

was written with a diamond, in a fair, round hand, with remarkable distinctness and precision, the text, "Thou art careful and troubled about many things, but one thing is needful," the last word written in larger characters, with a line drawn below the words "one thing." This is said to have been written by the Rev. John Graves, who, probably, on some visit to New London, found his sister Joanna, not unlikely something of a Martha, anxious and disturbed by the scantiness of her means of housekeeping, and administered to her, in this way, a gentle rebuke. The glass was removed when the house passed out of the possession of the parish, and is still preserved.

The brothers were of the Methodistical school, which, under the labors of the Wesleys and Whitfield, had a little before sprung up in the Church of England, and revived the enfeebled piety of the Established Church, but had not yet resulted in a schism; and Matthew is famed as a friend of the saintly Fletcher of Madeley. Of the man it is somewhat difficult to form a very satisfactory estimate. He appears very differently as seen from different points of view. His numerous extant letters to the Society, in which he seems to have uttered his thoughts and feelings with remarkable freedom, might seem to reveal him to us satisfactorily; and yet they do not very well agree with the reminiscences of him which lingered among aged people long after his departure, and down to a comparatively recent day. His letters set him before us as a choleric, petulant, irritable, hot-headed, hasty, and captious man, prone to speak his opinions of men and things without reserve, and without due care and caution; speaking of his people, and even of individuals by name, with harshness, and in terms closely bordering upon abuse, charging his brethren with gross offences and "dark intrigues, a sort of clerical Ishmaelite." But the traditions of the parish represent him as an honest and

earnest man, kind, friendly, and social, of genial ways, familiar and simple-hearted, a little gossipy perhaps, running about among his parishioners after a very unceremonious fashion, always active and ready for service, and sincerely liked if not profoundly respected. No doubt both portraits are true, and justly represent the same man in his different phases. If he was a Manx man, his incongruities are fairly traceable to his Celtic extraction. He was pious, devoted, and zealous, having a good deal of missionary feeling, not confining his labors to New London, but spreading them over a wide extent of territory, and going to distant places to preach the Gospel. But the truth is, the Englishman was never entirely at home among the Yankees, lay or clerical. He annoyed them, and they him. He felt the want of adaptation, and in one of his letters asks to be transferred to South Carolina. He says, "I hope they will in mercy remove me to South Carolina, where I hope to give more satisfaction than it is possible that any European can in New England." Yet, at times, he speaks of his success, and, in 1761, writes: "Blessed be God, my parishioners increase, so that I am amazed to think whence they come; several have lately been added, not only externally, but practically: they are doers as well as hearers, and those of the better sort; to whom, I trust in God, others now under preparation will soon be joined." But the poor man was then drawing near to the "troublous times," in which his ministry in New London disastrously ended, and, soon after, his life. He was not a very strenuous Churchman. Mr. Updike, in his *History of the Narraganset Church*, says, quoting a letter: "He has lately given great offence to his brethren and us, by being officious in the settling a Dissenting teacher in New London, and injudicious enough to be present at his ordination." "He frequently united in worship with Christians of other names," says Miss Caulkins.

The Rev. Eliphalet Adams, my great, great-grandfather, in a sermon on the death of his wife, which is extant in print, observes: "The Rev. Mr. Graves prayed with us again and again, with much sympathy;" and I have in my possession a little book on sundry practical religious topics, in which is written, in a bold, strong hand, it is supposed by Mr. Adams, "The gift of the Rev. Matthew Graves, to his friend, Pygan Adams, January 24, 1758." Pygan Adams was a son of the Rev. Eliphalet, and a Congregational deacon. It is evident, from these facts, that Mr. Graves' relations to his Congregational neighbors were of the most friendly and cordial character.

New London was then but small, the settlement being chiefly confined to the vicinity of the waters bordering upon it. It stretched in an irregular crescent or segment of a circle, the centre of which was the old meeting-house—in those days it would have been an offence to call it a church—along the shore from the old Winthrop House, where Governor Winthrop had dwelt, along the shore by Water street, as it was then called, Beach street or the Beach, across the foot of State street, and then by Bank street to Truman's Brook and Cape Ann lane, where the second band of colonists, that came from Cape Ann, Mass., had planted themselves, and permanently enstamped their name. The Cove, familiarly called the Down-town Cove, now pretty much filled up and obliterated, crossed this line just above what used to be called the Long Bridge, but which is now fast losing the character of a bridge altogether. Within the horns of this crescent lay the town, its rugged face seamed with granite ledges and miry morasses, the rudiments of streets crossing it here and there with an utter contempt of plan or system. Over this space were scattered the parishioners of Mr. Graves, loyal subjects of King George, and faithful lieges of the Bishop of London, com-

prising among them much of the *élite* of the society of the day. Among them went in and out, in his daily walks of duty, the testy but kind-hearted pastor, familiarly known as Parson Graves, for the long period of more than thirty years. Mr. Graves was a short, thick-set man, of an ungainly figure, with a disproportionally large body and very short limbs. One of the stories told of him is that, on one occasion, attempting to drive away a large hog that had intruded upon his premises—a creature for which he had a special aversion—the frightened animal ran between his legs, and, lifting him from the ground, carried him off upon its back, to the infinite amusement of the beholders. As he grew older, he became corpulent, and was haunted with the fear of apoplexy. In one of his latest letters he says: "Two disorders besiege my body, and threaten immediate dissolution to mortality,—apoplexy and epilepsy. Oh, 'tis dreadful to be hurled in a moment into eternity, to be tolerably well, and anon, perhaps, in unquenchable flames, from which Good Lord deliver us." These forebodings, so far at least as the temporal result is concerned, were fulfilled, since tradition reports that he fell dead, during the Revolution, in New York, while officiating in old St. George's, Beekman street, and was buried there.

About the time of Mr. Graves' coming to New London, the name of Winthrop makes its appearance in the records of St. James's, and henceforward the descendants of the leader of the first Puritan colony at New London, residing there or elsewhere, have been Churchmen, so far as I can ascertain, without exception. When or how the transformation took place is not known in the family itself.

Soon John Still Winthrop is a pew owner, has leave to build himself a pew, leave to cut a window in his pew, and continues a vestryman of the parish for many years. So the records testify. He derived his name from John Still,

Bishop of Bath and Wells, who was an ancestor of his mother. The accession must have added a good deal to the strength and dignity of the parish, for the name of John Winthrop was held in high respect, and the Winthrops had, by universal consent, been allowed a certain social and aristocratic superiority. The truth seems to be that they had never been rigid Puritans, nor participated much in the Puritan hatred of the Church of England. John Winthrop, the elder, the Governor of Massachusetts, came from Groton, Suffolk, in England, where the family had long resided and held a prominent place among the gentry of the vicinage. His father, Adam Winthrop, was lord of the manor. There they attended the parish church, and many of them were buried within the sacred walls. He was one of the company that came to New England in the "Arbella," in 1630. This company, in a parting address to their brethren in and of the Church of England, says: "We esteem it an honor to call the Church of England, from whence we rise, our dear mother, and cannot part from our native country, where she specially resideth, without much sadness of heart and many tears in our eyes, ever acknowledging that such hope and part as we have obtained in the common salvation, we have received it in her bosom, and sucked it from her breasts. We leave it, therefore, not as loathing that milk wherewith we were nourished there, but blessing God for the parentage and education, as members of the same body, shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her; and, while we have breath, sincerely desire and endeavor the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdom of Christ Jesus." In such sentiments there is little of Puritan acerbity and intolerance. Sir Richard Saltonstall was another of this company, and a signer of this document. His son was the Rev. Gurdon

Saltonstall of New London, afterward Governor Saltonstall of Connecticut. And it is not strange to find that, when Keith and Talbot made their visit to New London, in 1702, Mr. Saltonstall expressed his "good affection toward the Church of England," and Colonel Winthrop courteously invited them to dine with him. The descendant and biographer of Governor Winthrop, the Hon. Robert C. Winthrop, says of him: "He had been an humble but faithful worshipper at Groton Church, and had never renounced the communion of his fathers. And when Roger Williams, on his arrival in the colony, refused to join with the congregation at Boston, his first ground was that they would not make a public declaration of their repentance for having communion with the Churches of England while they lived there." This kindly feeling toward the mother Church continued in the family; and when an Episcopal church was built at New London, and a minister established there, they swung back into the old moorings as by a natural and irresistible attraction.

It would be pleasant here to give some account of Samuel Edgecomb, the donor of the parsonage lot, and the earliest benefactor of St. James's Church; but a few facts are all that remain, and a meagre and scanty notice is all, therefore, that can be given. Samuel Edgecomb was the son of John Edgecomb. Sir Richard Edgecomb was the owner of a large tract of land in Maine, on the Saco River and Casco Bay, which he held by a grant from Sir Ferdinando Gorges. It is supposed that John Edgecomb of New London was his grandson; but this is little more than conjecture. Samuel Edgecomb was the owner of a piece of land on the west side of Main street, extending from about the corner of Federal street to the south line of the parsonage lot, through which Church street was afterward laid out, and in which the second Episcopal church was built.

The tract was familiarly known in the olden time as the Edgecomb lots. Mr. Edgecomb was either a warden or vestryman of the parish for many successive years, and his name deserves to be remembered in its annals with gratitude and honor.

About the year 1740, a dispute seems to have arisen between the parish and the town about the extent of the church lot toward the east, and the town was thought to have encroached by laying out a highway over ground which the Church claimed as its property. At a meeting held March 30, 1741, it was voted "that said committee," consisting, as appears by a preceding entry, of Thomas Mumford, Matthew Stewart, John Shackmaple, Samuel Edgecomb, and Joseph Power, "treat with the town of New London concerning an equivalent for the land eastward of the church, which said town has laid out as an highway; and if they meet not with satisfaction, to fence said land for a churchyard, and to prosecute the trespass, if any should be committed." Of the farther prosecution of the dispute and its issue we learn nothing from the records. It is presumed that some satisfactory adjustment was reached. It is pretty certain that no churchyard was laid out, and if the parish abandoned its claim to the town, we know not whether it received any equivalent. The records contain no account of any.

In 1741, a petition from the minister and churchwardens of the Episcopal Church in New London was presented "unto the charitably disposed," asking assistance to defray the expenses of having the bell of the church recast and enlarged, "by accident the bell of the church having become useless." In response to this petition, a pretty liberal subscription was obtained, not only from Church people, but from others, and, apparently, from some who were not inhabitants of the town. But the work went on slowly, as

indeed the dilatory character of every movement in the affairs of the parish in those days seems to be a distinctive feature of the times. Probably the scarcity of money and the want of facilities for various kinds of labor sufficiently account for these delays. The records are somewhat obscure and disconnected, but it does not appear that the new bell was procured till 1755. It is not easy, with such records as remain, to trace the precise order of events.

In 1754, a subscription was raised "toward the repairing and mending of the Episcopal church in New London." On this subscription John Still Winthrop was much the largest subscriber; and in connection with this work the recasting of the bell is distinctly mentioned. That the bell was recast in the subscription of 1741, and now again in 1754, is possible, but by no means probable. It is more likely that the design had lingered on unfulfilled, till it was again taken up as part of a larger system of repairs, and at last completed. Miss Caulkins says a clock was added at this time; but of this I find no trace in the records, only as, years after, a vote was passed, ordering, in connection with other items of reparation and improvement, a "new case for the clock,"—indicating certainly the prior existence of such an appendage. The same year, 1754, it was also "voted and agreed that a well be dug and made upon land belonging to the parsonage;" but this, too, was but tardily accomplished, for it was not till some years after that the parsonage was provided with that deep well of cool, sweet, and unfailing water, which has ever since been the resource and resort of the neighborhood in seasons of drought, and is in the memory of the last rector that inhabited the premises like "the water of the well of Bethlehem" in the youthful recollections of King David. Along between the years that intervened between Mr. Graves' coming and the breaking out of the Revolution, various votes are recorded, having

reference to the erection, alteration, and transfer of pews, and changes of one kind and another in the edifice; but, as their general import and purpose was to obtain additional room, they seem to indicate the gradual increase and growth of the congregation, and go to justify somewhat Mr. Graves' hyperbolical statement in his letter of 1761, that his flock grew so, that he knew not whence they came. Some of these entries, with our imperfect knowledge of the building, are difficult to understand. A gallery is spoken of, and pews in it. There is a vote to move the pulpit to a place where it would occupy less room, and another to close the south door, of which no mention is made in the contract with Mr. Hough, in order, it might seem, that the passage from it into the church, which interrupted the line of pews on the south side, might be filled with three pews, and that either end of the communion-pew, by which was doubtless meant the space railed in around the communion-table, might be cut off, so as to be on a line with the columns beyond which it had previously projected, without disturbing the rail in front, in order that space for a pew on either side might be gained. John Still Winthrop has leave given him to build one of these pews,—that on the north side; and, later on, to cut a window in his pew, for the advantage, no doubt, of light and air. A fuller account of these transactions would convey no valuable information. What is put down exhibits a prosperous and advancing congregation, growing in favor with man, and, we may trust, with God.

Among the names prominent in the parish in this period of its history, is that of Palmes. Guy Palmes and Edward Palmes are frequently mentioned in the transactions of the parish, and were both members of its vestry, and both held, at times, the office of warden. Edward Palmes, the father of Guy, came from New Haven, and married Lucy Win-

throp, a daughter of the first Governor. He dwelt in "the stone house at the mill," which was the original Winthrop House, and was given by the Governor, who first dwelt in it, to his daughter Lucy. Guy Palmes was the son of Edward Palmes 1st, and Edward Palmes was his grandson, the son of his son Andrew. They were men of character and standing, prominent in the public affairs and in the business of the town, and thus early were adherents and supporters of St. James's Church. The stone house stood on the east side of Winthrop's Cove, near its head.

In 1767, it was voted "that there be a lean-to or addition built to the parsonage house, now possessed by the Rev. Mr. Graves, on the west side of said house, thirty-nine feet long and twelve feet wide, one story high." This resolution was carried into effect, we know not with what expedition. But the lean-to still remains a part of the house; and, more recently, rooms have been built over it, which raise it to the height of the body of the building. The same year it was also voted "that the gentlemen proprietors of the fire-engine have liberty to build a lean-to adjoining the north side of the belfry of the said church, to cover, keep, and secure said engine in, they, the proprietors, to build and finish it in a neat and decent manner, and to stand and continue during the pleasure of said society." In 1770, it was voted "that John Morris be appointed clerk of said parish, to sett the Psalms." There is no earlier mention of a clerk, nor of any provision for music; but it is probable that the usage of English parish churches had all along been observed. Afterward, a portion of the gallery was assigned to provide seats for the singers. In 1764, at the same time that Mr. Winthrop has leave to cut a window for himself, there is the vote "to case the clock new" in the steeple,—the proof already alluded to that there was a clock. There seems still to have been some dispute as to the

extent of the church lot; and, in 1769, a committee was appointed to fix the bounds of the church lands adjoining the church, and to treat with the selectmen on the affair. In 1773, Samuel Powers had leave, "at his own expense, over his pew to make a window, conformable to that in Mr. Winthrop's pew." These extracts bring us down to the verge of those disastrous days, when the Episcopal Church in this country, so intimately interwoven with the institutions of the mother country, and so dependent upon her Established Church, it might seem for her very life, was to encounter the fearful strain of the Revolution, and be saved from utter ruin only through the gracious interposition of Providence, "so as by fire." It could hardly be expected that St. James's, New London, with her English minister, her English origin, and her large indebtedness to English aid, could enjoy an exemption from the full fury of the strife. She did not; and yet to her praise it may be said, without reflecting at all upon good men who thought differently, and acted upon their honest and conscientious convictions, to their temporal loss and sorrow, that out of her arose some of the firmest and most active friends of the national cause in New London. Even now the surface of the placid waters began to be ruffled with those rippling waves which, in their rapidly-quickenings circles, were soon to become a whirlpool, in whose hungry vortex many a fair and goodly thing was to be swallowed up and disappear. But, before entering upon those days of dread, it may not be amiss to diversify our narrative with some farther accounts of men and families who had come to hold a prominent and influential place in her affairs.

In this period just preceding the Revolution, the name of Jonathan Starr appears first in the records, destined to become more closely identified with the parish, and more lastingly conspicuous in its affairs than any other in its

annals; extending through three successive generations, so as to be almost hereditary in its wardenship, and marked always for worth and usefulness. The family is ancient in the town, and the Christian name of Jonathan has been borne by five generations in succession. It has been very remarkable for longevity. Eight of the children of the first Jonathan lived to be eighty, and one of his daughters attained a hundred. In the family of the second Jonathan, the father, mother, and four children averaged ninety-five; his mother was ninety-nine, and the wife of his father's brother reached a hundred. The second Jonathan, the first in our parish, married Mary Seabury, a sister of the first minister, and an aunt of the bishop. He was warden of the parish before the Revolution, and lived on till 1795, when he died at the age of ninety. The name still survives in the parish, in the fifth generation. The name of Fosdick is of frequent occurrence in the ante-Revolutionary period. Little is known of it, except that the ancestor of the family, Samuel Fosdick, came from Charlestown, Mass., in 1680. His descendants were early connected with St. James's Church, and some of them held office in it. The family name has disappeared, though some of his descendants, bearing other names, remain. Joseph Chew, before the Revolution, had begun to take an active part in the affairs of the congregation. Joseph and Samuel Chew, brothers, came from Virginia. They were of an ancient Virginia family, cousins of Bishop Madison, who was the father of James Madison, President of the United States, and also of Zachary Taylor, the father of General Zachary Taylor. They were men of standing and influence. Joseph Chew built the house since known as the Sistare House,—a house that, in its style and character, was much superior to the ordinary character of New England houses of that day, and which, when faded and gone to decay, still bore traces

of ancient grandeur. In the unhappy strife of the Revolution, the brothers parted, as was the case with many families. Joseph sided with the King, went to Canada, and died there. Samuel was a Whig; his family continued here, and the name is not yet lost from among us. In 1768, an event occurred which, though it is not known to have exerted any important influence on the affairs of the Church, must have drawn much attention to it, and, perhaps, might have operated more in its favor, had not the minds of men been becoming absorbed in the mighty political discussions which were beginning to dwarf all others into insignificance. The pastor of the Congregational Church at that time was the Rev. Mather Byles, Jr., son of the celebrated Rev. Mather Byles, D.D., of Boston, of whom so many witticisms have been handed down. He was a brilliant and popular man. "The people," says Miss Caulkins, "weré charmed almost to fascination with his eloquence," and though he seems to have been somewhat grand and lordly in his ways, his people were proud of him, and he dwelt with them in harmony and peace. Suddenly, much to their amazement and chagrin, in April, 1768, he announced that he had become a convert to "the ritual of the Church of England," and asked a dismissal from his charge. He left; and his change was soon an affair of notoriety in New England. Lampoons were written, and songs sung. The steps that led to so remarkable a change are unknown. He was a near neighbor of Mr. Graves, living almost opposite the parsonage, and it is possible there had been communication with him on the subject. But all traces of these remote events have now grown faint. Mr. Byles went to England and got Orders. He exercised his ministry in Boston until the Revolution, when he went away, with many other royalists, to the loyal British provinces, where he was rector of a church in St. John, New Bruns-

wick, and survived till 1814. Two sisters of his, venerable maidens, resided in Boston to an advanced age. True to their political faith to the last, they had an arm-chair surmounted by a crown, and were wont to practise the harmless joke of seating their visitors in it, and telling them they were under the crown. A grandson of Mr. Byles, the Rev. William A. Des Brisay, is a presbyter of Connecticut, and rector of the church in New Canaan. It is not known that this change of Mr. Byles had any effect on the interests of St. James's Church. It is not in human nature that such a change should not have been felt and regarded with feelings of triumph and exultation. But men were beginning to writhe under British misrule and oppression. The old hatred of the Church of England was sharpened by efforts to obtain a bishop. Episcopacy was becoming more and more unpopular. St. James's went on her way, getting ready for her baptism of fire.

In 1775, the regular parish meeting was holden on Easter Monday, and Thomas Allen and John Deshon chosen churchwardens. There was no choice of officers again till 1779. During the most, if not all, of the intervening time, the services seem to have been intermitted.

The history of this period is obscure and imperfect. Mr. Graves remained in New London, and continued to occupy the parsonage, and, doubtless, to discharge such official functions as were needed, but held no public services. The public odium, the increasing bitterness of political sentiment, and the division of opinion in his own congregation, joined to his own unbending sense of duty, which would not let him yield to solicitations of interest or appeals of affection, led him to the conclusion that retirement and silence were for him the path of prudence and of usefulness. An outspoken and impulsive man, restraint must have been hard for him; but we hear of nothing done

or said by him to exacerbate displeasure or inflame hatred. There is no evidence that the church was closed by any formal action of the parish. It was probably acquiesced in as the dictate of ordinary prudence and a sort of moral necessity. In the heated atmosphere of the times, religion of any form sunk to a low ebb. "The fruit of righteousness is sown in peace of them that make peace," and, in turmoil and contention about worldly interests, there was little room in men's minds for concern about things unseen. The period of the Revolution was a period of great religious deadness. The parish meeting of August 17, 1775, was adjourned to August 25th; but the adjourned meeting was never held; at least there is no record of it. A meeting was held November 14, 1778. What led to it is not known. We may conjecture that the fact that several of the Episcopal clergy had, by this time, found a way to reconcile their consciences with the omission of the prayer for the king, had awakened a hope that Mr. Graves might be induced to follow their examples, and put an end to the unhappy stoppage.

At that meeting, this resolution was introduced: "Voted, that no persons be permitted to enter the church, and as a pastor to it, unless he openly prays for Congress and the free and independent States of America, and their prosperity by sea and land; if so, he may be admitted to-morrow, being Sunday, 15th November." On putting the resolution to vote, it appeared that there were fourteen in the affirmative and eleven in the negative; and then, as there were four votes challenged and rejected on the one side, and one on the other, it left the vote a tie; still, the affirmative sense of the congregation had been pretty distinctly given. But the meeting went on to "vote that the churchwardens wait on the Rev. Mr. Graves, and let him know of the foregoing vote, and if it be agreeable to

him, he may reënter the Church of St. James's, and officiate as pastor thereof, he praying and conforming to said vote."

The churchwardens fulfilled their duty, and made this report: "Agreeably to the above, we, the churchwardens, waited on the Rev. Mr. Graves, and acquainted him of the resolution of the parishioners, to which he replied, that he could not comply therewith." The churchwardens who signed this report were Thomas Allen and John Deshon, both stanch Whigs. The Sunday came, however, and Mr. Graves, perhaps encouraged or urged by injudicious friends, determined to brave the consequences, and read the service with the obnoxious prayers. The result was a painful and disgraceful scene, which put a speedy end to his ministry in New London, and, perhaps, expedited his death. The accounts, depending upon the testimony of aged persons who were eye-witnesses of the sad occurrence, are somewhat confused and contradictory; but certain facts may be extracted out of them about which there can be no reasonable doubt. A party of Whigs stationed themselves at the door, one in the porch, with the bell-rope in his hand. The service went on quietly till Mr. Graves began the offensive prayer. Then the bell was sounded, and the patriotic company rushed in. Two brothers, Thomas and David Mumford, strong, athletic men, entered the desk. In the rage against Toryism, some outrage upon the minister's person might have been perpetrated; but two resolute women of the congregation came to the rescue. He escaped up Bradley street, and, tradition says, was received into the house of John Deshon, and sheltered from the violence of the mob. Among the faded reminiscences of a time now ancient, it is impossible to ascertain which are authentic. But it appears that Mr. Graves continued, after this unfortunate affair, in New London till the latter part of the following summer,

when he was sent, under a flag of truce, to New York, and died suddenly, April 5, 1780.

In September, 1779, the wardens were empowered to let the parsonage, which had been rendered vacant by the departure of Mr. Graves. On the 13th of January, 1780, the parish met, in order to answer the petition of the "Presbyterians," requesting "leave for their pastor to officiate there"—that is, in St. James's Church—"on Sundays during the severe season of winter," and the following consentient reply was given: "Voted, that the Rev. Mr. Wm. Adams has leave to officiate in said church during the cold season and the pleasure of the Church." The Congregationalists are here called Presbyterians, a usage very common in familiar speech in former days. It is presumed that Mr. Adams and his people availed themselves of this permission, and so St. James's Church was the scene of Congregational worship, perhaps till it was consumed by fire. The old Congregational meeting-house stood in a very bleak and exposed situation, and had become dilapidated. It had, at the time, no settled pastor. The Rev. William Adams, a son of their former minister, officiated as their stated supply. But the parish were not willing to be altogether deprived of the services of the sanctuary according to the worship of their own Church; for, on the 25th of January, only twelve days after thus acceding to the request of their neighbors, at another meeting it was "voted, that the churchwardens call on the Rev. Mr. Tyler, of Norwich, to officiate in the church, or any other gentleman that will officiate as he does, respecting the prayers,—as Mr. Lewis or Mr. Parker of Boston, or Mr. Freeman." And, April 16, 1781, it was "voted, that the Wardens call on some Rev^d gentleman to officiate in the Church of St. James—*i.e.*—as Rev. Mr. Jarvis or Mr. Hubbard does."

The Revolution and the Independence of the United

States were becoming more and more fixed facts as time rolled on, and the clergy were driven to the necessity of seeking compromises—we use the word in no disrespectful or condemnatory sense—to reconcile the obligation of their ordination vows, and, no doubt, also their political predilections, in many instances, with the exigencies of their position as citizens and as pastors. Some man who was ready to conform to some method of this sort, St. James's wanted, that the warring convictions and feelings that were struggling within its bosom might unite in a common service, and worship God in peace. Such a man does not seem to have been found; and the catastrophe that was then at hand, in which their temple was to perish, and leave them without a church, as they were already without a minister, put an end to the desire and the effort. That the questions of duty should have arisen and been so fiercely agitated, may seem to us, with St. Paul's dictum—"The powers that be are ordained of God"—before us, strange; but so thought not many conscientious and excellent men of that time, to whom the conflicting claims of allegiance and the obligation of vows, which a change of circumstances had made impracticable, presented a practical difficulty of which they could find no easy solution. It was the question that had troubled the English non-jurors and the Scottish Episcopalians after the downfall of the Stuarts, and that tortured the consciences of many worthy clergymen in our late lamentable civil war; men that wished to know their duty, and would do it at all hazards, if they did but know what it was. We cannot speak harshly of men who felt themselves bound by what we may regard as obsolete obligations, like Sancroft, Ken, and Seabury, Beach and Graves; nor condemn, as time-serving trimmers, men like White, Jarvis, Parker, and Hubbard. No doubt, all deserve honor for their conscientiousness, and have it in the sight of God.

It seems that either Miss Graves had not accompanied her brother to New York, or had returned; for, in the meeting of January 25, 1780, it was "voted, that Miss Joanna Graves has liberty to enter the Parsonage House after the 29th of August next, and enjoy one bedroom and one lower until a minister is called." Poor lady! before the time specified, an event had taken place which had destroyed her capacity to *enjoy* any place in New London much. Whether she ever availed herself of the privilege granted her, is unknown. Tradition tells us that she ultimately went to Providence, where her brother John was minister, and there ended her days. At any rate, in the meeting of April 16, 1781, it was "voted, that the Parsonage House be rented out, always giving the preference to one of the proprietors of the Church of St. James;" and, also, that Captain David Mumford has the preference to "hire the Parsonage, he giving equal rent to another person." On April 25, 1781, a meeting was held, the record of which is like the expiring sigh of our first church; for then there is a silence, till, in the fall, we hear of the gathering up and sale of the remnants that remained after the fire. At the same meeting, it was "voted, that the Church Wardens be directed to use the most speedy and legal means to get Mr. Guy Richards out of the Parsonage House, and to lease it to Captain David Mumford for one year, according to the former votes, always subjected to three months' warning." But now the great calamity came that laid waste her holy place, and left her forlorn and desolate indeed. On the 6th of September, 1781, New London was burned by the British forces under the lead of Benedict Arnold,—the traitor Arnold, as he is commonly called; and where could that name be applied to him more appropriately and feelingly than in New London? for he was born and reared in the county, was personally known to many of the

citizens, and had often partaken of their hospitalities; and if, as is said, he sat calmly and at his dinner in a house on the elevated ground back of the town, from which he could look down and gloat over the devastation which his ruthless resentment was producing, he may well be paralleled with Nero, fiddling while Rome was in flames. To enter into the details of this invasion, would be aside from the purpose of this book; only so much may be said as is necessary to make it well understood. The British force, largely made up, it is said, of American loyalists, landed in two divisions, one on either side of the Thames. That on the eastern side attacked and conquered Fort Griswold, and put its defenders to the sword. The western detachment marched around the rear of the town, and entered it from the north. After firing a shot through my grandfather's front door, they marched through the town, following the course of the shore, and setting fire as they went. At the wharves connected with the beach, now Water street, then a sand-spit, within which the waters found their way at the north end, lay the shipping; and among the vessels, several prizes that had been taken from the enemy by privateers, and which were special objects of vengeance. At the upper end of the beach, the troops diverged from Main street, and passed along the wharves, burning as they went, to the foot of State street, where the parade was, and the church stood. In consequence, the space on Main street, between Hallam and State streets, escaped injury; and, as the parsonage was within these limits, it was not involved in the conflagration, and remains a firm and comfortable dwelling. But the church was burned, whether by special design or accidental communication from other buildings is not known; at least, it does not appear that any effort was made to exempt or save it. It might be supposed that some effort would be made to secure an English church. Such was the case at

Danbury, where the contents of the building (the American army had used it for a storehouse) were carefully removed and consumed on the green, and the church left unhurt. But St. James's was of doubtful loyalty. The predominant influence in it was with the country. Some of the foremost Whigs of the time were among its worshippers. Mr. Graves had been summarily ejected. There was no mercy for it; and if it had been possible to save it, there was no disposition to exercise forbearance toward it. The destruction was complete. Not a shred or vestige of the edifice was left; naught was there but smouldering ashes and the graves of the quiet slumberers, whom no din of assault or glare of flame could awake from their long last sleep. So perished the first St. James's, where men first in New London sought to worship the God of their fathers after a way which some called heresy. It never was consecrated; for, in those days, there was none to exercise Episcopal functions on this side of the Atlantic; and the Bishop of London, to whom the jurisdiction nominally belonged, had little thought of crossing "the great and wide sea," to visit and care for his transatlantic wards. Like the other ante-revolutionary churches, it had no other consecration but that of sacred use. One brief, sad entry in the records finishes its history:

1781, Oct. Sold the old iron, nails, &c., left of the Church of St. James after it was burnt, at vendue, to W^m Stewart, for £13-2-1, credited on Mr. Stewart's book to the Church.

It is gratifying to know that the Churchmen of New London were not disposed to sit supinely under their loss, and waste their time in barren lamentations over their misfortunes, and unprofitable despair in regard to the future. It is pleasant to see them bestirring themselves, at the earliest moment, with manly energy and determination to

repair their loss, setting themselves about the work of erecting a house of God in place of that which the dire fortune of war had taken from them. "Cast down, but not destroyed," was practically their motto. On Easter Monday, April 25, 1783, just as soon as the independence of the country was established and peace restored, their usual annual meeting was holden. Wm. Stewart, son of that Matthew whose remains lay beneath the relics of their former church, and Jonathan Starr, Jun., the second of that name, were chosen wardens, and it was "voted, that Capt. John Deshon, Nichol Fosdick, Roswell Saltonstall, Giles Mumford, Joseph Packwood, Thomas Allen, James Penniman, Ebenezer Goddard, Henry Truman, Dr. Samuel Brown, and Jesse Edgecomb, be a committee to join the churchwardens to solicit donations for building a new church, to treat with the selectmen of the town to see if the ground where the old church stood can be disposed of or exchanged for other ground suitable to erect the building on, and to get the plan of a church procured, and make report of their doings as soon as may be. "It was also voted, that the Church Wardens rent the Parsonage House for the highest rent it will fetch, always giving the preference to one of the parishioners, and that the house be repaired by the Wardens in the most frugal manner, and that all back rent be immediately collected, and the residue be appropriated as the Church shall direct." The following year, an offer of the Rev. John Graves, of Providence, brother of their late minister, to supply them with a clergyman, was declined, on the ground that they were destitute of a building in which to celebrate the worship of Almighty God. The effort to provide such a building seems, meanwhile, though not relinquished, to have gone on slowly. Poverty, and the disheartenment that not unnaturally resulted from great losses that had fallen upon almost all by the fire, must

have sadly impeded their efforts, and rendered their task slow and difficult. That the work dragged, is not so much to be wondered at as that, under the circumstances, it was projected. In 1784, a committee was appointed to ascertain on what terms a lot could be purchased from Mr. Edgecomb, or some other proprietor, on which to erect a church. It might seem, from this mention of Mr. Edgecomb, that their attention had begun to be directed to the lot which was finally settled on as the site of the church. In 1785, a subscription paper was drawn up and circulated, but with what result the records do not inform us. They also bethought themselves of looking for aid from abroad, and the following is a petition sent to Boston for help :

The Episcopal Society of New London, being unfortunately deprived of their house of Divine Worship in the general conflagration of said town, in September, 1781, are earnestly desirous of erecting a new House, howe'er sensible of their own feeble efforts, yet impressed with the necessity of the work, and trusting to the friendly assistance of their brethren abroad they are induced to make the attempt: not doubting but their laudable design will meet the kind patronage of all ranks of people, and thereby enable them once more to assemble and celebrate their Maker's praise in a House of Divine Worship, amidst which the effusions of a grateful heart will not be unmindful of the donor's tribute in promoting the reëstablishment of their Sacred Dwelling.

W. STEWART, }
JONA. STARR, } Ch. Wardens.

Whether a similar petition was presented in other quarters, what was the effect of this, or whether external assistance came from any place, are questions for which the records supply no answer. At the same time, a subscription was circulated among the people themselves, "that all piously-disposed people may have an opportunity to contribute to the accomplishment of so commendable an undertaking." What amount was finally obtained from all sources

does not appear. The records of this period, so important in the history of the parish, are, unfortunately, meagre and disconnected. We cannot ascertain from them where the lot for the new church was situated, or from whom it was purchased. But we know from the town records, however, that the land was part of that same Edgecomb property on which the parsonage was erected, and was bought of Samuel Edgecomb, the donor of the parsonage lot, then of the advanced age of ninety-three. It was but a scanty lot, lying now at the corner of Main and Church streets, to the latter of which it gave its name, running back into what was then but a quagmire, and had little to recommend it, but that it was central and accessible. But it had no advantage of prospect, and was too limited in extent to admit of much embellishment. By whom this second edifice was built, or precisely how long it was in building, is not known. But in an entry dated November 21, 1786, it is spoken of as the "church now building," from which it is evident that it was not then completed; yet the work must have been pretty far advanced, for, eight days after, Roswell Saltonstall and John Hertell are "added to the committee for laying out and valuing the pews." March 12, 1787, the committee for building the church of St. James are now authorized to agree with a proper person to finish the same, steeple excepted. John Bloyd, who had been sexton before the war, was continued in office. Preparations were evidently being made for the occupation of the church, and some time between April and August the happy consummation was reached, for, on the 17th September, the wardens were directed to execute a deed of dedication of the Church of St. James, in the following words, viz. :

As Almighty God has been pleased to put it into their hearts to build a new Church for the Celebration of His worship according to the liturgy of the Church of England, accommodated to the civil constitution of the

State, and has, in the course of His providence, enabled them to complete it according to the best of their ability, it is their full purpose and earnest desire that the new Church, to be called St. James's Church, be dedicated to the worship and service of Almighty God, according to the liturgy of the Church of England aforesaid.

We, therefore, the Church Wardens, Vestrymen, and Parishioners of the said Church, do, for us and our successors, dedicate, appropriate, give and grant the said Church by us erected, unto Almighty God our Heavenly Father, to be consecrated and used to His worship and service according to the liturgy aforesaid, divesting ourselves of all right and title, and disclaiming all authority to employ it hereafter to any common or profane use. And we, the Church Wardens, Vestrymen, and Parishioners aforesaid, further resolve and vote that the two Church Wardens, Messrs. Jonathan Starr and Roswell Saltonstall, do, in our name and behalf, sign and seal this instrument of dedication, and do acquaint the Right Rev. Dr. Seabury, our Diocesan Bishop, therewith, and request that he would consecrate the said new Church to Almighty God, and set it apart to be forever hereafter employed in His worship and service; Promising, so far as in us lies, to take care of the affairs of said Church, that it be kept, together with its furniture, sacred utensils and books, in a decent state for the celebration of Divine service. And also that we will, as God shall enable us, endeavor always to procure and keep a man in Priest's Orders, to celebrate God's holy worship according to the liturgy aforesaid.

In witness whereof we, the said Church Wardens, hereunto set our hands and seals the day and year above mentioned.

JONATHAN STARR, JR., }
 ROSWELL SALTONSTALL, } Wardens.

Signed, sealed, and delivered
 in the presence of

GABRIEL SISTARE,
 ROSWELL SALTONSTALL, JR.

The date of the consecration was September 20, 1787. Bishop Seabury performed the act of consecration. His sentence of consecration is here inserted :

Be it known to all whom it may concern, that, on the 20th day of September, 1787, the above instrument of dedication was presented to us, the Bishop of Connecticut, at the Holy Table, by Mr. Jonathan Starr, the

Senior Church Warden, and openly read before the congregation there assembled; and that, in consequence thereof, the said new Church, called St. James's Church, was on that day duly consecrated and set apart for the celebration of the worship and service of Almighty God forever.

In witness whereof we have hereunto affixed our Episcopal seal, the day and year above written, and in the fourth year of our Consecration.

[SEAL.]

There is no signature nor any reference to one in the instrument. Probably the episcopal seal was accounted a sufficient attestation. That seal, brought by the Bishop from England, is still in being, and used in the Diocese of Connecticut. This was one of the earliest consecrations in the country; I know of none earlier. The churches built before the Revolution were never consecrated. The proper officer to discharge that function was wanting, and it was not thought necessary to subject them to that ceremony when one was obtained. Sacred use had given them all the sacredness that was deemed necessary. The site of the old church had been sold to the city,—New London had just attained the dignity of a city. At first an effort was made to secure protection for the remains of the dead that lay there, but they have ever since lain there unmarked and uncared for in one of the busiest haunts and thoroughfares of the city. It matters little to them, indeed. They sleep as soundly and will wake as quickly "at the last trumpet's sounding," as though they lay in some minster vault, or filled a narrow house on some breezy hillside. Yet it is unseemly, and the necessity for it cannot be but a subject of regret. The action of the parish on the subject we give below:

April 25, 1783. Voted, that the Church Wardens be a Committee to treat with the Mayor and Aldermen of the city, relative to the sale or exchange of the ground on which the Church stood; under this restriction, that the ground be not dug up on any pretence whatever, so as to disturb the ashes of the dead thereunder.

But, at a meeting held the 6th of November, 1786, it was voted that "such part of the vote passed November 21, 1785, restraining the Wardens to sell the lot on which the late church stood, with the condition that the ground shall not be broken up, be rescinded." So the city bought the land without the condition, probably from the conviction that compliance with it must become impracticable, and the ground became highway. Thus of these old sleepers it is true that "their memorial has perished with them," and that "their remembrances are ashes, as well as their bodies bodies of dust." What the city paid for the vacated site nowhere appears.

While the parish was passing through this what may not improperly be called the transition period of its being—its passage from the first church to the second, and from its colonial to its independent—from its royal to its republican state, two or three names have come prominently into view, that may fairly claim a passing notice. No one appears more prominent in its affairs at this time than John Deshon, who was for years its warden, and always active and influential in its concerns. John Deshon was of Huguenot descent. Daniel Deshon came to this country when a boy, with René Grignon, soon after the revocation of the Edict of Nantes. He settled in New London, and married Ruth Christophers, of an ancient, widely-ramified, and respectable family. John, his second son, was a sea-captain, and influential and distinguished as a citizen, an ardent Whig, and an active Churchman. The Rev. Dr. Deshon, of this diocese, and the late Rev. Dr. Brandegee, of Utica, were grandsons of one of his brothers. It is said that the name was originally written Des Champs, but always in our ancient records, and on the tombstone of the first ancestor, it is spelled as it is now.

Roswell Saltonstall, also for many years a warden, was a

descendant of Gurdon Saltonstall, some time the Congregational minister, and afterward Governor of Connecticut. The first American ancestor of the family was Sir Richard Saltonstall, who was one of the company that came over with John Winthrop,—a company composed of the more moderate and tolerant class of Puritans, who had not so definitely and absolutely separated themselves from the Church of England. He was one of those who signed the parting address to the Church of England on leaving their native country. We may suppose that his descendants were free, to a great extent, from the rancor that so generally characterized their party. Gurdon Saltonstall, we have seen, “courteously entreated” Keith and Talbot on their missionary tour, inviting them to preach for him, and expressed his good affection for the Church of England. Roswell Saltonstall married a daughter of Matthew Stewart, so prominent a Churchman in his day, and one of his daughters was the wife of the Rev. Charles Seabury, the Bishop’s son, and his successor in the parish. Quite a number of Governor Saltonstall’s descendants are or have been ministers of the Church.

Thomas Allen was another of the wardens of those days. He was a native of Boston, says Miss Caulkins, though old traditions say he was from the West Indies, and some, more particularly, from the Island of Antigua. He came to New London when quite young, and married Elizabeth, the daughter of Richard Christophers, and widow of John Shackmaple. He was a man of substance and extensive business, and, for a long time, a foremost man in the Episcopal Church. His descendants have continued here, and the name is not yet extinct. His descendants have always been Churchmen.

This second church is still standing, but so transformed as to bear little resemblance to the original edifice, and, indeed, to contain little of the old building but the frame

and part of the outside covering. That frame was of stout oak timber, and, in quality and quantity, such as to secure its long endurance. It was a respectable structure, and not unchurchly, according to the ideas of the time. Its round-headed windows, which were then the distinctive mark of an Episcopal church, declared its character, and work on its cornices and mouldings gave evidence that beauty and ornament were not wholly disregarded in its erection. It was, at first, without a steeple; the cupola that crowned its front was added subsequently. No doubt it was fair and comely in the eyes of those whose "desire to enter into the courts of the Lord" saw in it, at last, the completion of "hope deferred." But it is evident that our narrative is running far in advance of the course of events. More than two years before the completion and consecration of this church, Bishop Seabury had entered upon the charge of the parish, and taken possession of the parsonage-house, which continued to be his home till the day of his death. On his arrival from England, after his consecration, he came at once to New London, and became rector of St. James's. In coming to New London, he returned, not, indeed, to his birthplace, but to its vicinity, and to the haunts of his childhood, where his father had lived and ministered. No formal call to the rectorship is recorded in the parish book. Perhaps there was none; but he entered without ceremony on this portion of his diocese as that in which he chose to dwell, and was content to add to the duties of the episcopate the humble labors of a parochial pastorate. And the people welcomed him gladly, "esteeming him very highly in love for his work's sake," and glad and honored to have, as their more immediate pastor, one to whom they owed also the higher affection and respect due to him as their bishop. As the church was not, at this time, erected, the bishop held his services in the court-house, which then stood near the

old meeting-house, at the southeast corner of the lot on which the Bulkeley School now stands. But he is said, I know [not on what authority, to have celebrated the Holy Communion every Sunday, after morning service, in the large parlor of the parsonage where he lived. For this purpose, in 1786, he set forth a Communion Office for use in his diocese, more in accordance with his views of that sacred ordinance than that of the Church of England, and in fidelity to his engagement with the Episcopal Church of Scotland, from which he had received his consecration.

Its title-page in full is :

THE
COMMUNION OFFICE,

OR ORDER

For the Administration

OF THE

HOLY EUCHARIST,

OR

Supper of the Lord.

WITH

Private Devotions.

Recommended to the Episcopal Congregations in Connecticut

By the Right Reverend

BISHOP SEABURY.

New London.

Printed by T. Green. MDCCLXXXVI.

It was printed in a small pamphlet form for cheap and easy diffusion. How extensively it was adopted in the diocese is not known. It has become very scarce. When the present rector came into his charge at New London, he found half a dozen copies of it lying about in the pews of the church. These he gathered up and preserved. He has never seen any others. The service is substantially the Scotch service, agreeing with it mostly in the arrangements

of the parts, and particularly in the prayer of consecration, which has passed into our own present Communion Service, with the alteration of some phrases thought by many to savor too strongly of prayers for the dead. I am not one of those who think the form of the English service essentially deficient, but I cannot but consider the fuller and more explicit language of the Scotch, and of our own, at once more impressive and more beautiful. In a folio English Prayer Book, which was used in the Church after the Revolution, is our present prayer for the civil authority, written out, I suppose, by the bishop's hand, and pasted over the prayer for the sovereign, after the Ten Commandments in the Ante-Communion, as though to be used as a substitute for it. Such, I infer, was his usage before the establishment of our Prayer Book.

Of the eminent man of whom I have just spoken, it is not my intent to write an extended account. It seems needless. The main facts of his life and agency are sufficiently well known. He, perhaps, as much as any one, some would say more, has left his impress on the service and offices of the American Church. His was the distinguished honor of bringing the episcopate into the New World, and planting on the shores of this western continent a genuine branch of that Apostolic tree, whose "leaves are for the healing of the nations," and whose spreading boughs have now stretched from sea to sea. He was, to a large extent, the conservative element in the Church in his day, useful to restrain the impetuosity of some, and stiffen the flexibility of others, and so keep the Church from drifting away from those ancient landmarks which the Fathers had wisely set. Yet, while he was a firm man, he was not an obstinate man. While he could frankly and earnestly adhere to his settled convictions, and hold unflinchingly to them in all matters of essential truth, he knew how to yield gracefully when his

views were overborne, and not waste his time in whimpering over losses, and wound himself and the Church by ineffectual resistance or defiance. Such a man deserves respect from all, whether they sympathize with his opinions or dissent from them. Bishop White, than whom it would be difficult to find a man wider from him in constitution of mind and habits of thought, bears testimony of the most honorable sort to his worth when he says, in his "Memoirs of the Protestant Episcopal Church:" "To this day there are recollected with satisfaction the hours which were spent with Bishop Seabury, on the important subjects which came before us; and especially the Christian temper which he manifested all along." Yet this great and good man it has been the habit, in some quarters—alas that it should be in our own household of faith!—to decry and ridicule, to make the butt of obloquy and detraction, to represent as a weak and vain man, vamping with the conceit of his dignity, aping English state, strutting in the paraphernalia of office, holding, with a blind and unreasoning tenacity, to obsolete traditions, and imposing his own personal convictions on men with a narrow and bigoted imperiousness. It was the fortune of the writer to be born and grow up among his contemporaries, while his memory was yet fresh in many hearts. Not one of these imputations was ever heard among those who knew him best. True, he sometimes wore a mitre, and wrote himself Samuel Connecticut; but, in the latter particular, he did but conform to the ordinary usage, and the mitre he did not use at first, nor did he bring one with him when he came home, after his consecration; but when he found many of the non-Episcopal ministers about him were disposed to adopt the title of bishop, in derision of his claims, he adopted a mitre as a badge of office which they would hardly be disposed to imitate. The mitre worn by the bishop is still preserved in the library of

Trinity College. This mitre is a bifurcated cap of black satin, displaying on its front a metallic cross.

He was at home among his parishioners and fellow-citizens, a man of simple, quiet, unpretending ways, performing the humble duties of a parish minister with exemplary assiduity and faithfulness, social and affable, sometimes witty and jocose, benevolent and charitable, always ready to use the medical skill which he had acquired in early life gratuitously for the benefit of the poor and needy, doing good with his narrow income to the utmost extent of his ability; so that when he died, he had "a tune of orphans' tears wept over him,"—sweetest and most honorable requiem that can attend the bier of any man. Yet he possessed a native dignity of appearance and manner that constrained universal respect, and repressed every attempt at undue or flippant familiarity. He was always the minister of God, and, as a Congregational gentleman once said to me, every whit a bishop. An honest, brave, fearless, conscientious man was the first Bishop of Connecticut. It is sometimes alleged, evidently in the way of disparagement, and as though it were a slur on the genuineness of his commission, that his consecration came from the non-jurors. In any such sense as would reflect the slightest doubt on the legitimacy of his episcopal office, this is not true. His consecrators were not English, but Scotch non-jurors. The English non-jurors might be accounted schismatical on account of their setting up a rival hierarchy when dispossessed of their sees on the accession of William and Mary, but the Scotch non-jurors were simply the disestablished Church of Scotland, ejected on account of their romantic adhesion to the rejected Stuarts. Bishop Seabury was not in person very tall, but stout, robust, and massive. His presence and bearing inspired reverence, and his clear and sonorous voice added much to make him impressive and

commanding. Such he was; and I will only add that it is time pitiful detraction should come to an end, and all Churchmen should unite in that tribute to his memory which his character and services justly deserve.

Bishop Seabury was born in North Groton, now Ledyard, the 30th of November, 1729, the son of Samuel Seabury, the first minister of New London, born while his father was officiating at North Groton as a Congregational licentiate. He passed the days of his youth in New London, where his father was ministering. At an early age he entered Yale College, and graduated with credit in 1748. He went to Scotland and studied medicine in the University of Edinburgh; whether with a view of devoting his life to the medical profession, or merely as an amateur, is not known. But it is known that, in his ministry, he made large use of his medical knowledge as a means of doing good. He soon at any rate, put aside medicine for the study of theology, and, after acquiring the requisite proficiency, was ordained deacon by Dr. John Thomas, Bishop of Lincoln, acting for the Bishop of London, December 21, 1753, and priest by Dr. Richard Osbaldeston, Bishop of Carlisle, acting for the same prelate, December 23, 1753; Dr. Thomas Sherlock, Bishop of London, being then disabled by infirmity, and near the close of life. On his return to America, he served several parishes in succession in New Jersey and New York, and settled finally in Westchester, where he continued to officiate till the breaking out of the Revolution. His loyalty, founded on the deepest convictions of duty, drove him from his parish; and during the remainder of the war he resided in New York, serving as chaplain to the King's forces, and eking out his living by the practice of medicine. Soon after the establishment of independence, the clergy of Connecticut moved to obtain the episcopate, and made choice of Dr. Seabury for their bishop. To obtain conse-

cration, he sailed for England in 1783. He had been honored with the degree of Doctor of Divinity by the University of Oxford, 1777. Political difficulties prevented his success in England; the English bishops were unable to dispense with the oath of allegiance to the sovereign, which their ordinal contained, and the British Parliament was backward to pass an enabling act, for fear of exciting the displeasure of the young republic, jealous of any encroachment on its newly-acquired nationality. Under these circumstances, Dr. Seabury bethought himself of the Scotch bishops, identical in polity and authority with the English bishops, but disconnected with the State, in consequence of the disestablishment of their Church for its fidelity to the House of Stuart, and lying under the ban of political proscription. By them he was cordially welcomed, and by them, November 14, 1784, consecrated at Aberdeen, in Bishop Skinner's oratory, the consecrators being Robert Kilgour, Bishop of Aberdeen and Primus, Arthur Petrie, Bishop of Moray and Ross, and John Skinner, Coadjutor Bishop of Aberdeen. With these prelates, representatives of the Episcopal remainder in Scotland, he entered into a Concordat to maintain in America, as far as in him lay, the peculiarities of the Scottish Church, and, in particular, the prayer of consecration in the Communion Office. With his divine commission he returned to his country, and landed at Newport, June 20, 1785, preaching, on the following Sunday, the first sermon of a bishop in this country, in old Trinity Church, from Hebrews, xii. 1, 2. He was soon established at New London as the rector of St. James's Church, which was then in process of erection, where he continued to dwell, in the faithful discharge of his duties as bishop and priest, till his very sudden death, February 25, 1796.

In the formation of our institutions and the establishment of our Prayer Book, he acted a conspicuous and

influential part. True to his engagement with the Scottish Church, he resisted the tendency to innovation that in many quarters displayed itself, and steadfastly exerted himself to procure the insertion of the consecration prayer in the Communion Office, and with success, most men will now admit conferring a decided benefit on the Church. He set his face firmly against what was termed the Proposed Book, and fought for the retention of the Catholic Creeds and the preservation of their integrity. For a few years, prejudice and misunderstanding, and diversity of views on some points of polity, kept him and his diocese separate from the body of the Church. But the difference was at last happily settled, and it was his honor to die the first bishop of the Episcopal Church in the United States of America.

He married, early in life, Mary, the daughter of Edward Hicks, of New York, who died before his consecration. He did not marry again. His house in New London was under the charge of his daughter Maria. At last, after a tour of visiting in his parish, he remained to take tea at the house of Mr. Roswell Saltonstall, a warden of the parish, whose daughter Ann had married his son Charles. When he had just risen from the tea-table, he fell with an attack of apoplexy, and soon expired. His funeral was attended without pomp, the only record of it in the register book of the parish being the simple words: "February 28, 1796. Buried, by the Rev. Mr. Tyler, of Norwich, Right Rev. Samuel Seabury, D.D., Bishop of Connecticut and Rhode Island." Soon after his entrance upon the discharge of his episcopal functions in Connecticut, the Churches in Rhode Island placed themselves under his jurisdiction, whence he derived the double designation of Bishop of Connecticut and Rhode Island, which is often applied to him. He was buried in the public burying-ground in New London, and a table of gray marble placed

over his grave, with the following inscription, written by the Rev. Dr. Bowden, of Columbia College, N. Y. :

Here lieth the body of
 SAMUEL SEABURY, D.D.,
 Bishop of Connecticut and Rhode Island,
 Who departed from this transitory scene, February 25, 1796,
 In the sixty-eighth year of his age.
 Ingenious without pride, learned without pedantry,
 Good without severity, he was duly qualified to discharge the duties
 of the Christian and the Bishop.
 In the pulpit, he enforced religion ; in his conduct,
 he exemplified it.
 The poor he assisted with his charity ; the ignorant he
 blessed with his instruction.
 The friend of man, he ever desired their good ;
 The enemy of vice, he ever opposed it.
 Christian ! dost thou aspire to happiness ?
 Seabury has shown the way that leads to it.

This table, since the removal of the Bishop's remains, has been placed within the enclosure on the north side of the present church. Within the church a tablet, in the form of an obelisk, stood originally at the left side of the pulpit, afterward directly over it, bearing the following inscription :

SACRED
 May this marble long remain
 (The just tribute of affection)
 to the memory
 Of the truly venerable and beloved
 Pastor of this Church,
 THE RIGHT REVEREND SAMUEL SEABURY, D.D.,
 Bishop of Connecticut and Rhode Island,
 Who was translated from earth
 to heaven,
 February 25, 1796,
 In the sixty-eighth year of his age and twelfth of his consecration ;
 But still lives in the hearts of a grateful diocese.

This tablet now stands in the basement chapel of the present church. The epitaph is not to be much admired, and one expression in it is justly open to criticism. When, in 1849, the Bishop's remains were placed under the chancel of the church, then in process of erection, at the joint expense of the diocese and parish, a handsome monument of freestone, in the form of an altar-tomb, underneath a canopy surmounted by a mitre, was placed over his final resting-place. On the slab above the tomb, this simple record was engraven :

The Right Rev. Father in God,
SAMUEL SEABURY, D.D.,
First Bishop of Connecticut,
And of the Protestant Episcopal Church in the United States;
Consecrated at Aberdeen, Scotland, Nov. 14, 1784;
Died Feb. 25, 1796; aged 67.
The Diocese of Connecticut recorded here
its grateful memory of his virtues and services,
A.D. 1849.

And, on a brass plate inserted in its upper surface, this inscription :

A



Ω

Sub pavimento altaris

Ut in loco quietis ultimo usque ad magni diei judicium

Exuviae mortales praesulis admodum reverendi nunc restant,

SAMUELIS SEABURY, S.T.D. Oxon.,

Qui primus in rempublicam novi orbis Anglo Americanam
successionem apostolicam,

E. Scotia transtulit XVIII. Kal. Dec. A.D. CIOIOCCCLXXXIV.

Diocesis sua

laborum et angustiarum tam chari capitis nunquam oblita

in ecclesia nova S. Jacobi majoris Neo Londinensi olim sede sua

hoc monumentum nunc demum longo post tempore honoris causa

anno salut. nost. CIOIOCCCXLIX ponere curavit.

Of which the following is a translation :

Under the pavement of the altar, as in the final place of rest until the judgment of the great day, now repose the mortal remains of the Right Rev. Prelate, Samuel Seabury, D.D., Oxon., who first brought from Scotland, into the Anglo-American Republic of the New World the Apostolic succession, Nov. 27, 1784. His diocese, never forgetful of the labors and trials of so dear a person, in the new church of St. James the greater, of New London, formerly his see, now at last, after so long a time, have taken care to place this monument to his honor, in the year of our salvation, 1849.

The rectorship of the Bishop presents few incidents of special interest or importance. It flowed on with a quiet discharge of the ordinary duties of a parish priest, till it was abruptly terminated by his sudden death. Many came to him for Orders from various parts of the country ; some even from the remote south, there being, until the consecration of Bishops White and Provost, no other bishop in the land ; and, for this reason, admission to Deacon and Priests' Orders not unfrequently took place on two successive days. His son Charles, who had been admitted to Orders, chiefly passed his diaconate with his father at New London, until the Bishop's decease. The Rev. William Green, a son of Deacon Timothy Green, of New London, was ordained deacon by the Bishop, October 18, 1793, being the first New Londoner ever admitted to Holy Orders. His health was delicate, so that it is believed that he never assumed a pastoral charge ; but, being the teacher of a young ladies' school in New London, he also rendered the Bishop such assistance as he was able to afford, and, being a man of peculiarly gentle and amiable character, was greatly beloved by his pupils, who long held him in affectionate remembrance.

The Bishop's income, from all sources, was but scanty. The parish paid his small salary ; and the diocese, at the

convention in 1788, feeling the necessity for such action, passed the following vote :

That we grant, as a salary to the Right Reverend Doctor Samuel Seabury, our Diocesan Bishop, the sum of one halfpenny on the pound on the grand levy of the Episcopal Churches of the State of Connecticut, and that we agree to recommend to the several Churches which we represent a confirmation of said vote, at their first society meeting, and that they continue said grant annually for two years, if said committee shall see fit.

SAMUEL NESBITT, Secretary.

How much he received from this source is not known. He is also supposed to have received a small pension for his former services as an army chaplain. His means of living were small, but his benefactions were large in proportion to his means, for he was a large-hearted man. It shows the change in public opinion, that, at a meeting held May 3, 1791, this resolution was passed :

That the Wardens and Vestry prefer a petition to the General Assembly, at their session in October next, in behalf of the Church, for a Lottery, to raise the sum of three hundred pounds, for the purpose of building a steeple, purchasing a bell, and paying arrears of debt due from the same.

It is pretty evident that the Bishop was at least doubtful about the validity of lay baptism, for in the register is one entry, in which the person baptized is said, in a note, to have been previously sprinkled by a Congregational minister; and another, in which the recipient of baptism is said to have been sprinkled by a lay clerk in the West Indies.

A cupola was added to the church in 1794, containing a bell. This was a French bell, brought to New London from the West Indies, by Captain Hurlbut. It was small, but remarkably clear-toned and shrill, and its plaintive and wailing notes seemed peculiarly suited to a funeral knell.

Two months after the Bishop's death, his son Charles was chosen to succeed him in the rectorship by the following vote :

March 28, 1796. Voted : That Mr. Charles Seabury be our minister for the following year.

He accepted the invitation, and entered at once upon the charge of the parish, the duties of which he continued to discharge until May 26, 1814, when he resigned his charge, and removed to Setauket, L. I., where he continued to reside during the remainder of his life. He died at the advanced age of seventy-five, even more suddenly than his venerated father, December 29, 1844. His wife died at Setauket, and he subsequently married the widow of the Rev. Henry Moscrop, who was the mother of Bishop B. T. Onderdonk's wife. He was the youngest child of Bishop Seabury, and was born at Westchester, N. Y., of which his father was then rector, May 29, 1770. The disadvantages under which young men were supposed to labor at Yale College on account of their religious opinions, deterred his father from seeking for him the educational privileges of his own Alma Mater. In consequence of this determination, he pursued a course of private study, first under the venerated Dr. Mansfield, of Derby, and subsequently with the Rev. Wm. Smith, D.D., of Narraganset. His theological studies he pursued under the immediate supervision of his father. He was ordained deacon at Middletown, June 5, 1793, and priest at New York, by Bishop Provoost, July 17, 1796. June 13, 1799, he married Ann, daughter of Roswell Saltonstall, of New London. The late Rev. Samuel Seabury, D.D., of New York, was his eldest son, and the Rev. Wm. J. Seabury, rector of the Church of the Annunciation, New York, is his grandson, being the fifth in order, in successive generations, who have exercised the ministerial office in the

Episcopal Church. His ministry in St. James's Church presents few materials for our annals. Few events of importance occurred in his time. He was fully occupied with the quiet, patient, and diligent performance of the ordinary duties of a parish priest. His compensation was small, for the parish was poor, not having as yet recovered from the shock and loss of the Revolution. The prestige of his father's name acted rather to his disadvantage than otherwise. He was not eloquent, and possessed none of those arts which ordinarily attract and fascinate men. He was simply a sensible and faithful minister of the Word. The support which his father derived from the diocese, to some small extent, at least, and from his pension abroad, had ceased with his death. His salary from the parish, small in itself, and often irregularly and grudgingly paid, was quite insufficient for the needs of a growing family. His was the fate of too many of our clergy even now, whose life is but a trial of the varieties of starvation, and it is believed that his removal to Setauket brought with it little alleviation of his condition; so that his whole life, that of a good, kind-hearted, sensible, and faithful man, was but a prolonged struggle with adversity, which, after being "maintained for more than half a century, with a zeal and ardor which trouble and privation could not abate, and age could scarcely dull," has ended at last, we doubt not, in a better and enduring substance. The picture here drawn is sufficiently dark and unhopeful, but I believe it is not untruthful. The barrenness and want of interest that prevailed, pertained not so much to the man as to the times. It was a transition period. The tone of feeling and course of action that had characterized the ante-revolutionary times, had much of it passed away, and the Church was but slowly learning to live under the new republic. The clergy of that time were few, and generally not very thoroughly

educated. There were no means of theological education, and young men found few inducements to enter the ministry of an impoverished and unpopular religious body. A reaction was at hand; but the motives and principles at work in it were not very pure and spiritual. Men, not only within the Church, but numbers outside of it, had grown restive under what was regarded as tyranny of the dominant form of religion. Many of these, without an intelligent knowledge of the Episcopal Church, or correct appreciation of her principles, were quite willing to throw in their lot with her, and sustain her to the accomplishment of their purposes; hence, the Church was filling with numbers of what have been called political Churchmen, whose main interest in her lay in her adaptation to effect the civil and social changes at which they aimed. The full force of these influences had not yet been felt in New London; but they were beginning to operate, and a ministry that belonged to a by-gone day, in its tone and mode of procedure, could not meet its wants. New London had revived from the depression and torpor of the war, in a good degree. The trade of the West Indies had sprung up, and become profitable. A great part of her business consisted in carrying horses to the West Indies in vessels, which were hence called "horse-jockeys." There was an increase of wealth, and the town grew in commercial importance. For many years the British Government regarded it a place of sufficient importance to keep a consul here. These things brought some people to the Church; but those who were thus brought, were of the people that desired a ministry adapted to the new order of things.

The war with Great Britain broke out in 1812. During a considerable part of the war, a squadron of Commodore Decatur lay up the river, blockaded by the fleet of Sir Thomas Hardy, lying off the harbor.

In 1812, the British ship "Macedonia" was captured, and her officers and men were brought prisoners into New London. The officers, free upon parole, lived on shore, and kept house by themselves. The commander was Capt. John Carden,—and it is somewhat of a curious coincidence that when the writer, a few years ago, was travelling abroad, he stumbled upon his grave in Ballycastle, a remote town of the north of Ireland, whose rector had married his daughter. These national and foreign officers, being generally Churchmen, were attendants at St. James's Church, and served to enliven its appearance, if they added little to its strength.

Such, so far as the writer can remember, was the posture of affairs when, in 1814, the fourth rectorship ended. Meanwhile, the church had been somewhat improved in appearance. It had been provided with a cupola and bell. As long ago as 1792, it had been voted to apply to the Legislature, according to the common usage of the day, for a lottery to accomplish the object, but nothing seems to have come of it; and, two years after, a subscription was raised for the purpose. The cupola and bell were obtained, but when, and in just what manner, the records furnish no information. The bell, as has been heretofore stated, was brought from the West Indies, and had originally hung in some French church or convent. It was small, but its tone was sweet and musical. The cupola which contained it was bell-shaped. The centre of its roof tapered to a point, and was surmounted by a vane. It was open, and rested upon a row of slender pillars, the whole being enclosed by a balustrade. One strange entry of Mr. Seabury's ministry seems worthy of insertion :

Jany. 5, 1800. Married Stephen Smith to Abigail Combs. N.B.—She was married in her shift, to have the benefit of the law in such case enacted.]

The precise meaning of this remarkable entry the writer has not been able to ascertain. A similar extract from an English register he remembers to have once seen in "Notes and Queries," where it was preserved as a curiosity.

The parish was now vacant; but the people of St. James's saw that it was easier to make a vacancy than to fill one. Perhaps they were not perfectly united. Some were for what was called progress; others were of the more conservative school. Ministers were few, and not all of them such as would be very much desired. The episcopate was vacant. Bishop Seabury had been succeeded by Bishop Jarvis, who had also died, May 13, 1813. On the question of his successor, the diocese was much divided. There was no one of its presbyters sufficiently prominent to secure an unanimous vote, or even a decided majority. Once Dr. Croes, afterward Bishop of New Jersey, was chosen, but he declined. So the matter lingered until the election of Bishop Brownell, in 1819. In its destitution, the diocese called in the service of Bishop Griswold, of the Eastern Diocese, and of Bishop Hobart, of New York; the latter of whom it invested with full episcopal supervision.

St. James's, New London, in its quest of a rector to succeed Mr. Seabury, wrote Bishop Griswold, asking his counsel and assistance. I have before me an autograph letter of that venerated prelate, in which he gives his answer to that letter. It well represents, at once, the difficulty of the times.

As it seems to be a matter determined upon that your Church must be left vacant, it is pleasing, and manifests a laudable zeal and trust in God, that you are not discouraged, but are desirous and active, as soon as possible, to supply your Church with a Clergyman possessed of talents, piety, and godly zeal. Your sentiments on this subject perfectly coincide with mine, and I am fully persuaded that such qualifications in a Christian

minister as you mention, are those which alone will ordinarily be most useful or much blessed in any Parish. So far, only, as we preach the doctrines of Jesus Christ, and seek the glory of God, can we expect His spirit and blessing with us. But where you will find such a Clergyman as you enquire for, is a question more difficult to answer. . . . With regard to our Church at the present time, it may truly be said that the harvest is great and the laborers are few. Let us not fail to pray the Lord of the harvest that he will send us Pastors according to His own mind. That the loss of your worthy Pastor may speedily be thus supplied, is the devout prayer of

Your sincere friend

And humble servant,

ALEXANDER V. GRISWOLD.

This application to Bishop Griswold seemed to have yielded no fruit. For some time the worship of the sanctuary was provided for by a lay reader. This duty was performed by Mr. Ezekiel Gilbert Gear, then a candidate for Holy Orders, and, as far as his memory will enable the writer to speak, not unacceptably. Mr. Gear was subsequently in Orders, and served as a chaplain of the army stationed in some of our remote northwestern posts, and is well known as an active and efficient missionary, even to advanced age. For many years before his death, as by far the oldest clergyman in those regions, and an earnest and vigorous pioneer, and a co-worker of Cadle and Kemper, he was familiarly known as Father Gear.

The choice of the parish at length fell upon the Rev. Solomon Blakslee, by a vote, March 27, 1815, who accepted their call, and became rector of St. James's, and, for the next three years, continued as its fifth rector. Mr. Blakslee was a native of North Haven, and had a brother Edward, who was also in Orders, but died while yet a young man. He graduated at Yale College in 1785, and, previous to his coming to New London, had ministered at East Haddam. He was ordained deacon by Bishop Sea-

bury, at Norwalk, June 3, 1789, and priest at Middletown, January 5, 1793. He was a man of peculiarly cheerful, genial, and social temperament, an agreeable companion and associate; but was thought to be by many, perhaps not without reason, somewhat deficient in the gravity and seriousness which became his calling. Hence, not unnaturally, he was not likely to be altogether acceptable to the more staid, stately, and antique school of Churchmen, which was passing away or undergoing modifications, and was liable to be too much swayed by that incoming class spoken of above, which, in their new adhesion to the Church, were not influenced by a deep conviction of her Divine claims, or their personal concern in the interests of spiritual religion. With the latter class he was a favorite. The coming of Mr. Blakslee awoke new life in the parish. The attendance increased; the congregation grew. Nominal parishioners came to church, who did not come before; and faces not heretofore seen in Episcopal assemblies were noticeable in them. The salary was increased, and it seemed as if a new era of growth and prosperity had begun. But the stanch old Churchmen of former days did not quite like their new collaborators, and said, in their hearts, if not with their lips, "*Non tali auxilio nec defensoribus istis.*"

During the vacancy of the episcopate, after the death of Bishop Jarvis, the diocese put itself under the charge of Bishop Hobart, of New York, who had visited New London, August 22, 1817, and administered the rite of Confirmation to forty-nine persons. The largeness of the number may probably be accounted for by the fact that the rite had seldom, if ever, been administered since the death of Bishop Seabury; at least, it does not appear that Bishop Jarvis made more than one official visitation of the parish during his episcopate. There is no record of a Confirmation by him.

Beyond the general statement already given of Mr.

Blakslee's ministry, it seems unnecessary to speak. No events of importance occurred in it, and it was too short to produce any important effect on the condition of the parish. About the time of Mr. Blakslee's coming to New London, an effort was made to establish the bishop's fund on a firmer footing, and to collect the sums already subscribed for that purpose. The amount contributed here was \$240. It seems to have been the amount apportioned to the parish. Two improvements in the church marked the period of Mr. Blakslee's ministry. In 1816, it was voted to lower the gallery, which was accordingly done. The pulpit had been previously lowered. Before this, it had been of that portentous height that was common with the pulpits of the day, which seemed to have been contrived to isolate the preacher as much as possible, and render the task of the hearer difficult and uncomfortable. In 1817, leave was given to certain persons who desired it, to place an organ in the gallery, which, accordingly, was done. The music, hitherto, had been simply vocal. The instrument then procured was of English manufacture, small, but of good quality and tone; and it continued to answer the purposes of the congregation till the erection of the present church. It was the first organ introduced into public worship in the town, the Congregationalists not having yet overcome the aversion to the "kist o' whistles" which their ancestors brought from their mother country.

The personal recollections of the writer, of St. James's as it then was, now begin to become distinct; and he may be indulged in a page or two of reminiscences as the church of his early days rises distinctly to his mind's eye. At the extreme end of the church then stood an octagonal pulpit, entered by a stair on the south side, and over it a sounding-board to match; not, however, suspended by a rod, as was common, but fastened into the

wall over the rear of the pulpit. On either side, the pulpit was enclosed by a rail that stretched across the front. Directly in front of the pulpit was the reading-desk, and, before that, the holy table, which was of altar form. Some special pains had evidently been taken in its construction, for its front consisted of a single board of extraordinary width. This altar is still in existence, and is in use in the chapel of the Divinity School at Middletown. Within the rail there was also a small table, resting on four supports, which was said to have been used as a credence table in the days of Bishop Seabury; but the writer can only remember it as it was occasionally drawn forward to the rail when baptism was administered, to hold a silver basin, which supplied the place of a font. It is thought that the arrangement which has been described can hardly have been the original construction; but no evidence of a change can be found in record or tradition. On either side of the pulpit, stretched along the wall a row of square pews down to the front of the building, while the middle alley was furnished with slips, or long seats, according to the present fashion. The square pews were not furnished with a central table around which to kneel; but the worshippers who knelt at all, knelt upon the floor, their faces toward the seat. Many, however, contented themselves with sitting upright, and a few old men stood during the prayers,—a custom which they had acquired from their Puritan training. In the northeast corner of the church, just outside the pews, stood a small stove, of an obelisk form, in which wood was burned to mitigate the severity of a New England winter,—not very effectual for its purpose, but regarded by outsiders as a needless and profane indulgence, they themselves not having sunk to the low pitch of modern effeminacy. The vestry-room was at the lower end of the church, in the vestibule under the gallery stairs, so that the clergyman

had to walk the whole length of the church in passing from it to the desk; but the custom then was for the clergyman to walk from his house to the church in his gown and bands, and the gown was universally worn. The surplice was worn over the gown, and the stole, looped to the back, was drawn out over the top of the surplice, and hung down before; so that the minister, if he chose, might, at the end of prayers, without the trouble of going to the vestry-room, drop his surplice in the desk, and stand up in his gown and bands, prepared for the pulpit. According to the prevailing custom, the officiating clergyman wore black silk gloves, the thumb and forefinger of the right hand of which were split open, for the greater convenience of turning the leaves of his book. The Ante-Communion Service, according to the liberty given by the rubric, was, on most occasions, read from the desk. The people sat during the singing, and rose only at the "*Gloria Patri*," which was never omitted. There was no instrumental music, nor any choir of singers. An old gentleman, with a red face and hooked nose, pitched the tunes, and every one who chose sung as he could. From one quarter came a shrill treble; from another, a harsh, tremulous bass; from still another, the grating sound of one who, without musical ability, believing that singing was praying, deemed it his duty to add his contribution to the offering. There were sometimes among them good and sweet voices; but they were of young and older persons, without training or concert. About this time, chanting began to be introduced,—a novelty and achievement, and as much an advance then as is now the most artistic music of our day. On the whole, there was not much melody to the ear; but it is to be hoped that there was a good deal of sincere worship, much "making melody in the heart unto the Lord." Such was the St. James's and its worship of the early part of this century.

The vacancy occasioned by the resignation of Mr. Blakslee was short, and the brief interval was acceptably filled by the services of Mr. John Jacob Robertson acting as lay reader. Mr. Robertson was of New London stock. He was, after taking Orders, one of our first missionaries to Greece, and has now been for many years rector of the church at Fishkill, in the Diocese of New York. In the fall of 1818, the Rev. Bethel Judd came into the eastern part of the State as an agent of the Christian Knowledge Society, to visit the destitute parishes of the region. In the course of his tour, he came to New London to pass a Sunday. The result was that he received a call to the rectorship, September 14, 1818, which he accepted, and continued in the charge until 1832, a period of fourteen years. Bethel Judd was born in Plymouth, Conn., and was baptized and reared in the Episcopal Church, and graduated at Yale College in 1797. He was ordained deacon by Bishop Jarvis, at Cheshire, June 8, 1800, and priest, subsequently, in the Diocese of New York. He ministered successively in several parishes, and was, for some years, rector of St. Paul's, Norwalk. After this, he went to Fayetteville, N. C., and, while there, was active and influential in the organization of the diocese. On leaving New London, he became principal of the Cheshire Academy, and was then, for a short time, again rector of St. Paul's, Norwalk. He then removed to the State of New York, and, finally, closed his life with his son, Col. Judd, of the Army, at Wilmington, Del. His remains were brought to New London, and laid by the side of his wife, who had died during his residence there. He received the degree of D.D. from Trinity College in 1831, and was, for several years, a member of the standing committee of the diocese. Dr. Judd was a good man, and a sound and faithful preacher. He gloried in regarding himself as belonging to the evangelical school;

but he was a strenuous assertor of the Divine right of Episcopacy, and the other peculiar principles of the Church. He published a tract in reply to an attack upon the Church by a Congregational minister, under the title of "Presbyterian ordination doubtful." Mr. Judd's work was clear in its reasoning and courteous in its style, and the claims of the threefold ministry were modestly, but firmly, vindicated. At a later period, he published another work, under the title, "Baptism not Regeneration;" but an intelligent reader will soon perceive that he battled against the name rather than the thing, and that little which he contended against would not be obviated by the declaration of the bishops in the late General Convention. Dr. Judd was a kind and attentive pastor, and was long remembered, by many of his parishioners, with respect and affection. But the smallness of his salary compelled him to resort to teaching as a means of support, and this, with the care of his family, so engrossed his time and attention, that he was never able to bestow upon the parish the amount of labor which its interests required. Hence, his rectorship can hardly be regarded as a period of growth; but the Church held its own, and was quietly waiting for better times. His son, the Rev. William H. Judd, was ordained deacon by Bishop Brownell, in 1828, a young man of most amiable character and promising ability. Soon after his ordination, he went to Alabama, and died at Tuscaloosa during the following year, thus suddenly cutting short the fond hopes of his father and of his many friends. Early in the ministry of Dr. Judd, a Sunday-school was formed in the parish, which has been continued without intermission to the present time, and is believed to have been the source of much good. Sunday-schools were, at that time, novelties and experiments, and regarded by many judicious Christians as of doubtful utility. Dr. Judd prepared a service for the

Sunday-school of a responsive character. This service, slightly modified by the late Rev. J. M. Willey, was, years after, published by the Sunday-school Society of New York, and has continued to be used in New London until very recently.

It is not necessary to enter into the details of Dr. Judd's ministry. Indeed, there is little to record but routine. There were no important events, no remarkable changes, during its continuance.

August 13, 1820. Michael Omensetter, a German potter, an eccentric man, for many years a resident of New London, but never an attendant of St. James's Church, or connected with any religious organization, died, and, by his will, left one hundred dollars *to paint St. James's Church*. Whether this was a simple freak, or involved a tacit satire of the neglect which had given occasion to it, is not known.

Time flowed swiftly on, filled up with the ordinary course of parochial duties, discharged as well as they might be by a man in feeble health and advancing years, tried with severe family afflictions and burdened with the care of a school, but in whom all men recognized a courteous Christian gentleman, and a true-hearted Christian minister. Having been chosen Principal of the Episcopal Academy at Cheshire, July 11, 1832, he resigned the care of the parish, and went to assume the charge of that institution. One incident in the early part of Dr. Judd's rectorship—we have no means by which to fix the date with precision—is worthy of preservation, as unique and peculiar in the history of St. James's. There was at the time, we believe, but a single family of Roman Catholics in the town—that of Colonel Walbach, who was commandant at the fort—for many years. He had a pew at St. James's, and himself and family were regular attendants upon its services, joining in the worship of the Church with apparent interest and devotion. A priest of their own pro-

fession came to visit them occasionally, and give them the rites of their Church. The Roman Catholic Bishop of Boston at that time was Dr. Cheverus, a man whose amiable, pure, and benevolent character secured the respect of men of all creeds and conditions. On one occasion he came to New London to pass a Sunday with the family which has been mentioned. The rector took occasion to invite him to preach at St. James's in the afternoon. He accepted the invitation, and at the usual hour of service came to the church in the costume of his office, and after reading some English prayers from the desk, preached a sermon from the pulpit. A crowded congregation assembled to hear him; for in those days a Romish bishop, in his attire of office, was a lion indeed. Fortunately, to secure us against any charge of tendency to popery, our Congregational neighbors invited him to preach for them also, at a later hour. It was a long summer day. A crowd assembled at the appointed hour. The bishop came again in his robes, and after offering an extempore prayer, delivered a sermon upon Martha and Mary from the pulpit of the Congregational Church. Without saying that the course of the rector was warrantable or judicious, it must be manifest to all that the state of feeling in the Church of Rome, and toward it, was very different from that which now prevails. Such a thing could not now be. Ultramontaniam had not then so nearly obliterated the Catholic element in that communion, and turned it into an engine of temporal power and spiritual despotism. Dr. Cheverus went back to France, and was subsequently, we believe, Archbishop of Bordeaux.

The parish remained without a supply a very short time. The Rev. Isaac W. Hallam, then a deacon from Alexandria Seminary, being at home with his friends at Stonington, was invited to officiate at St. James's, and was soon after called to take charge of it. His ministry there was short, lasting

but a year and a half. The Rev. Isaac W. Hallam was a native of Stonington. He graduated at Trinity College in 1830. He pursued his theological studies at the Episcopal Seminary at Alexandria, where it is supposed he also received Deacon's Orders. He was ordained priest while in charge of St. James's Church, by Bishop Brownell, December 18, 1833. Preferring another, and, to a young man, a more inviting field of labor, he tendered his resignation, June 16, 1834, and soon after removed to Chicago, then just rising into notice. He was the first minister of the Church in that city, and the founder of St. James's Parish, to which he gave that name in compliment to the parish he had left. After a time he returned East, and ministered some years in the Diocese of New Jersey. He is now a presbyter of Connecticut. Of his short ministry in New London there seems nothing to narrate. Nothing of moment happened while he was here. He was not here sufficiently long to impress himself strongly upon the parish, but there are those who have always remembered him with affectionate respect.

Mr. Hallam having resigned and gone away, the parish was again vacant. In the autumn following, the present incumbent came to New London on a visit, and this resulted in his receiving a call to the rectorship, which, with much reluctance and many misgivings, he accepted; more, however, as he frankly avowed, on personal grounds than from any conviction of the wisdom of the choice for himself or for the parish. He little thought that he was entering upon his life work, and beginning a ministry more protracted than that of any of his predecessors; but so it has been ordered, and doubtless it is well.

We would pass over this period lightly; but as it covers more than a quarter of the whole existence of the Church, and contains within it many events of the deepest interest and importance to its welfare, it cannot be suffered to pass

in entire silence. He entered upon his duties here, January 1, 1835, in the peculiarly awkward and trying situation of a young man in his native place, to minister to many, to whom, from early childhood, he had been wont to look up with respect. He found the parish in by no means a prosperous condition.

During the latter years of Dr. Judd's rectorship, it had languished for causes which have been stated, and the ministry of his immediate predecessor was too short to effect much improvement. He has not much to say of himself, but that he entered upon his duties with a resolute and willing mind, and his efforts proved not altogether vain. The congregation adjusted itself to its new relation with a facility and indulgence that could not have been anticipated, and from them soon came forth some who proved efficient fellow-helpers of the truth. Before the year had ended, the want of better accommodation for the Sunday-school, as well as for holding occasional services, began to be felt, and the project was started of erecting a building for the purpose. This plan was soon after abandoned, and instead of it, it was determined, May 18, 1835, to enlarge the church, and to provide a room for the contemplated purposes in the front part of the church itself, as well as a vestry-room in the rear of the pulpit. This plan was carried into effect, and was temporarily useful till better things came in its stead. Neither pastor nor people knew much of Church architecture, and, indeed, in that day the interest on the subject which now prevails in the Church had not arisen. The building was put into the hands of a New England carpenter, who had no higher conceptions of a church than those which generally prevailed in the Christian bodies of the country. In his hands it underwent as complete a transformation as can well be conceived. Not a vestige of aught that was Churchly in the edifice was left,—indeed, little of it remained but the

stanch old oaken frame, and a part of the outside covering. Its appearance within and without seemed to be a sort of "prophecy going before" of the fate to which it was destined; yet, in its new guise, it answered a useful purpose. It was a place to grow in, and in it men were educated to those higher ideas of a house of God which finally took shape in their present noble sanctuary.

While these extensive alterations in the building were being effected, the use of their church was courteously tendered by the Second Congregational Society, and the services of the Church continued to be held there till the work was completed,—a kindly reciprocation of a like favor conferred on our part upon them in 1780, during the revolutionary war. A similar courtesy was extended from the First Congregational Society in the use of their conference house, and of the church itself for a Christmas service at the time when the church was being enlarged in 1836, which are both gratefully acknowledged. The following year, soon after the congregation was reestablished in its own place of worship, the parish was much gratified by a generous gift of a handsome set of communion vessels of silver, from the Hon. Thomas L. Winthrop, of Boston, late Lieutenant-Governor of Massachusetts, as a token of kindly interest in his native parish and the home of his forefathers, the descendants of the first founder, who were never more than semi-Puritans, and for several generations had been faithful adherents of the Church. This communion service is still in use, and will, it is hoped, continue to be used through successive generations. To this gift of Mr. Winthrop was added that of a christening basin by his sister, Mrs. Mary Parkin.

In the renovation of the old church, the bell was sold, and a larger substituted in its place. It was purchased by a congregation in the adjoining town of Waterford, and still serves the purpose of calling the Jordan Baptist Society

to its worship. In 1841, it was discovered that, through inadvertence, the provisions of the law in regard to ecclesiastical societies had been so long disregarded, that the number of persons legally members of the society was much reduced, and that the parish itself, as to its legal existence, was verging on extinction; while, at the same time, the actual congregation was growing by continual accessions. To obviate the difficulty, the parish was reorganized according to the provisions of the law, and has since continued its legal being by a careful observance of the statutory directions of the State.

For several years after this date, the parish furnished little material to add to our history. It was a period of quiet and peaceful growth. The parish was at unity with itself. New men—men of energy and of good sense—arose to take part in its affairs. Additions were frequently made to it of those who, if they were not influenced by any deep conviction of its Divine claims, were drawn by a perception of the practical advantages of the Episcopal system, and a discovery of the fitness and beauty of its forms. The parish was becoming strong, more conscious of its own strength, and more generally estimated as a power in society.

March 4, 1842. Died, Ichabod Pease, aged eighty-six; a man of color—in many respects, a remarkable man—whose modest worth, quiet dignity, and consistent goodness, secured for him the unfeigned respect of all men, of whatever complexion or form of faith. Though a slave in early life, and never minding high things, he was, in the true sense, a Christian gentleman. At his death, the most eminent citizens sought the privilege of acting as bearers at his funeral. He was carried to the church, and the rector preached from the text, "The righteous is more excellent than his neighbor" (Prov. xii. 16). The sermon was printed, and his good example has been long remembered.

In the autumn of 1846, New London was startled by a terrible occurrence in its neighborhood, which filled the community with consternation and sorrow. The steamer "Atlantic," on the evening of November 26th, the day preceding Thanksgiving, just starting on her way to New York, was overtaken by a violent storm, and driven upon the west end of Fisher's Island, where she stranded and went to pieces. Many lives were lost. Seven persons, five of whom were members of an English family, one a surgeon of the navy, one a lieutenant in the army, were brought to New London, and buried with the services of the Church.

In this same year, the personal considerations which had chiefly induced the rector to accept the situation, ceased to operate; and it became a grave and perplexing question with him whether he should adhere to his original purpose of resigning on the ceasing of those considerations, or lay it aside. The general principles which had influenced his judgment remained unaltered, but the circumstances had greatly changed. The period had far exceeded his expectations,—the awkwardness of his beginning had passed away. New ties had been formed, and had had time to become strong. The people, so far as he knew, were content, and he had reason to think that he had been useful. To break the bond that united him to the parish, under such circumstances, was difficult, and might be regarded by many as capricious and unreasonable. Still, he longed to be gone. He was a prophet in his own country, and he could not get rid of the impression that his situation was one of disadvantage, and that he might be more and do more somewhere else. On the whole, he determined to bring the question to a practical test, which, he believed, would set him free; but it did not. The old church, since its transformation, had filled up. There was no room for more growth. There was a decided tendency to an increase of numbers, both by

the growth of the population and of the popularity of the parish. The time had come when, in the judgment of the rector, the parish needed a larger and better church. He had communicated his feelings on the subject of remaining to the leading members of the parish, who decidedly dissented from his views, and urged his continuance. He then suggested the erection of a new church, as, in his view, necessary to the permanent prosperity of the parish, which he should receive as an indication of feeling on their part, and a guide to action on his own. The proposal was received with a degree of favor that altogether surprised him. A few gentlemen held an informal meeting to consult upon the subject. As a result, it appeared that a sufficient amount could be obtained to warrant further action. September 7, 1846, a parish meeting was held, and the following resolutions were passed, viz.:

WHEREAS, the interests of this parish require a more extensive accommodation for a Church than is offered by the present building and location, therefore,

Resolved: that this Parish will build a New Church.

Resolved: that a Committee of five persons be appointed to carry into effect the object of this meeting, and that said Committee be fully empowered to select and purchase a lot for said building; take a deed of the same in the name of said Parish; determine upon the size, plan, and construction of said church, and bind the Parish in relation thereto for the payment of the same, and to do any act which this Parish may legally do in relation thereunto, as effectually and legally as if done by a Parish meeting.

Under this resolution, the rector and Mr. Chas. A. Lewis were appointed a sub-committee, to make requisite inquiries, and obtain the information which should furnish the ground for subsequent action. The sub-committee, in fulfilment of the duty assigned them, visited a considerable number of churches, and made inquiries in various quarters;

and, as the result of their mission, recommended the erection of a stone church, capable of accommodating at least five hundred people, and the employment of Richard Upjohn, Esq., as architect. Mr. Upjohn had come to this country a few years before, and had already made himself a name in the erection of the Church of the Ascension and Trinity Church, New York, and Christ Church, Brooklyn.

His influence had awakened new interest in the style and character of churches, and he may be not inaptly called the father of church architecture in the United States. A subscription paper was now circulated, and the amount of about \$20,000 obtained, which was then regarded as a very liberal sum, and amply sufficient to accomplish the contemplated design. Mr. Upjohn was directed to prepare a design, and, accordingly, furnished a plan of a simple early English church, not ornate, but graceful and pleasing. A lot for the purpose was purchased of Wm. W. Billings, himself a liberal contributor to the good work, at the corner of Huntington and Federal streets. From the position of the lot, and a desire to conform to the ancient custom of placing the chancel at the eastern end, the principal entrance was to be on Huntington street; but, for ornamental effect, as well as for convenience, it was thought desirable to have an entrance also on the north side, from Federal street; hence, the cruciform shape was adopted. There was to be a spire of stone on the northwest corner, one hundred and sixty feet in height. All things seemed now to be in readiness for the commencement of the work, when it was suggested that, by widening the church slightly, room would be obtained for a passage, on either side of the church, by the wall, which would render the division of the space more commodious and convenient. At the same time, a desire for a somewhat more ornate style was expressed by some. The plans were, accordingly, returned to Mr. Upjohn, and altered by him in

the particulars suggested. The new plan was finally adopted and carried into effect. The architect confidently expressed the opinion that the edifice would be completed for a sum not exceeding \$25,000; but it was found that no builder would contract to build it for that sum. Mr. Upjohn at last obtained a builder from abroad, who contracted to do the work for \$27,000. The material to be employed was a red freestone, from New Jersey, which has proved a very durable and satisfactory material. These preliminaries being arranged, the corner-stone of the edifice was laid, November 3, 1847, by the Right Rev. Dr. Henshaw, Bishop of Rhode Island, acting in behalf of Bishop Brownell, who was prevented from being present by his age and infirmity. The day was remarkably fine and propitious, and so uncommonly warm as to be almost sultry and uncomfortable. We cannot do better, perhaps, than copy the minute made at the time in the parish register :

At three o'clock, P.M., he [Bp. Henshaw] laid the corner-stone of a new Parish Church on the corner of Huntington and Federal streets, at the northwest corner of the chancel, at its junction with the north transept, inside the base course and above the Chapel. There was enclosed in it a leaden box, containing the following deposit: A Bible, a Prayer Book, the Journal of the last convention of Connecticut, Bp. Brownell's charge in 1843, a sermon of the Rector's, containing a historical sketch of the Parish, the *Calendar*, a Church paper printed in Hartford, for Oct. 30, a copy of the *Advocate* and *Democrat*, weekly papers, the *Morning Star*, a tri-weekly, and the *Morning News*, a daily paper, all published in New London; a Church Almanac for 1847, a map of the city, according to the survey of 1846, and a specimen of American coin for the present year. *Laus Deo.*

The work now seemed to be going on prosperously, and a speedy and successful termination^{]]} was foretold. In the minds of some, however, and among them the rector, there were misgivings, arising from doubts whether an edifice of

such a character could possibly be completed by the funds provided; and these vaticinations ere long met with a fulfilment. The contractor announced that the money provided by the parish was entirely consumed, and, as he was himself destitute of means to fulfil his contract, asked to be relieved from it. The parish, seeing no hope of relief, complied with his request; and so the work was brought to a stand. The walls were at about half their height, and the building, in this deplorable and apparently dispirited condition, stood still for months, affording an opportunity for such as had "evil will at Zion," to say, "There! there! So would we have it. These men began to build, but they were not able to finish." Yet it ought in justice to be said that the prevailing feeling was one of sympathy, rather than of exultation. The pause, however, soon brought the conviction that no interposition of Providence was to be expected, without an endeavor to extricate ourselves, and that Hercules would not come to our relief till we put our shoulder to the wheel. A new subscription was set on foot, and resulted in a contribution that abundantly evinced the liberality and earnestness of the people. The work was now resumed, and went steadily forward to its completion.

The remains of Bishop Seabury, at the time of his death, were deposited in the public burying-ground. It seemed a proper thing, especially as he had been rector of the parish as well as bishop of the diocese, that they should now be transferred to the church, and a suitable monument to his memory be placed over them. The idea found favor, both in the parish and in the diocese at large. The Convention of the Diocese, held June 8, 1847, passed the following vote: "That a Committee of three be appointed to collect, through private donations, a sum sufficient for the erection of a monument, of suitable stability and beauty, to the memory of the first Bishop of this Diocese, to be placed,

with the consent of the Vestry, within the walls of the new Church of his former Parish, St. James's, New London."

The Rev. Wm. F. Morgan, the Rev. Wm. Jarvis, and Richard Adams, Esq., were appointed as this committee. The following persons—the Rev. Dr. Jarvis, the Rev. Dr. Hallam, the Rev. A. C. Coxe, the Rev. Dr. Burgess, and the Rev. Dr. Mead—were appointed a committee to carry the design into effect. The parish, on its part, though heavily taxed for the erection of the church, met the call handsomely and liberally. The work of preparing a design of the monument, and attending to its execution, was entrusted to Mr. Upjohn. In the summer of 1849, the church was so far advanced as to be ready to receive the monument, which was to be built into the eastern wall of the chancel, and, on the twelfth day of September, the ceremony of removing the bishop's remains, and placing them in their final resting-place, was performed with appropriate solemnities. The minute made at the time in the register book of the parish is here subjoined :

The remains of Bp. Seabury were removed from the Second Burying ground, and deposited beneath the chancel of the new Church, in a grave lined with brick and covered with flagging stones, directly under the monument in the Church, and before the north window on the east side of the Chapel, below the floor. His bones were found perfect, but no part of the coffin, except a portion of the lid, surrounded by brass nails in the form of a heart, containing within it, in brass nails also, these letters and figures :

S. S.
Æ. 67.
1796.

The remains were placed in a new coffin, which was borne from the ground to the Church, on a bier covered with a pall, by the Rev. Messrs. J. Williams, D.D., A. C. Coxe, T. H. Vail, H. F. Roberts, T. C. Pitkin, J. M. Willey, C. E. Bennett, and E. O. Flagg. The Rector, attended by the Rev. Dr. Jarvis, met the remains at the Church. The Rector read the

first two sentences of the Burial service, and Dr. Jarvis the anthem, the persons present responding. The Rector read, for the lesson, Wisdom, 5th chap. to the 17th verse. Dr. Jarvis pronounced the sentence, "Blessed are the dead," &c., and the Rector read the last prayer but one in the Burial service, the Prayer for all persons in the "Visitation of the sick," the Collect for "All Saints," the Lord's Prayer, and the Apostolic Benediction. The coffin was then lowered into the grave, after which the psalm, "*Deus Exurgat*," and the Nicene Creed were repeated, led by the Rector, and Dr. Jarvis said the closing Benediction. The place of deposit was a brick grave underneath the floor, covered by heavy flagstones carefully mortared together. There may they rest, in the language of Dr. Jarvis' epitaph in the chancel, "*Ut in loco quietis ultimo usque ad magni diei judicium.*"

In the fall of 1849, the treasury was again found to be empty. The avails of the second contribution were consumed, and the church, in some important particulars, was yet unfinished, and the steeple not even begun. The question now was whether the steeple should be built, or left until a future time. A general feeling of exhaustion produced an inclination in very many to adopt the former course; but the rector, and others who sympathized with his views, recommended the latter, and this plan finally prevailed. A third subscription was commenced; and, although it seemed like attempting to extract moisture out of a sponge that had been squeezed until it was dry, yet, to the surprise of all, it proved successful. A sufficient sum was obtained to warrant going on with the work. The matter now proceeded without interruption. The protracted struggle of three years was crowned with complete success, and at last they "brought forth the headstone thereof with shoutings, crying, Grace, grace unto it." The fear, misgivings, and despondency of the long interval of waiting and striving was swallowed up in the happiness of consummation. A bell, of the weight of 3,300 lbs., was procured, and suspended in the steeple. The amounts of

the three subscriptions, respectively, were as follows: The first, \$21,349; the second, \$5,800; and the third, \$8,203; making, in all, a sum total of \$35,352, an amount which, considering the size and ability of the parish, was highly creditable to its zeal and liberality, and which, in view of the altered standard of values, is nearly, if not quite, equal to double that amount at the present day. The basement was left unfinished, and a debt of about \$7,000 remained behind. All now was ready for the consecration of the church, and it was arranged that the Annual Convention of the Diocese should be held at New London, and that the ceremony of consecration should take place in connection with its opening services. The occasion was one, indeed, of much interest, not only for the parish, but to the diocese at large; for New London was the cradle of its episcopacy, and, underneath the new building, lay the remains of its first bishop. His monument had been provided by contributions from various parts of the diocese under the authority of the Convention, and the church itself, for beauty and correctness of architecture, was in advance of almost any other in Connecticut; and, indeed, after the lapse of more than twenty years, it has not lost much of its distinction. The consecration took place on St. Barnabas' Day, June 11, 1850. We insert the instrument of donation given by the parish, and Bishop Brownell's letter of consecration.

To the Right Rev. Thos Church Brownell, D.D., Bishop of Connecticut.

REV. FATHER IN GOD:

Whereas, the parishioners of St. James's Church, in the City of New London, have taken in hand to erect in said City an edifice to take the place of their former Church, now, by reason of age and the growth of the congregation, insufficient for their wants; and whereas, by the favor of Almighty God, this their pious undertaking, is now brought to a happy completion; now, therefore, we, the Rector, Church Wardens, and Vestrymen of said Parish, respectfully request you to take said edifice under

your canonical charge and oversight, and this day set it apart in solemn manner for the holy purposes had in view in its erection. And we, the said Rector, Church Wardens, and Vestrymen, do hereby devote said edifice to the service of Almighty God, in conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America: and for ourselves and our successors in office, do promise and engage to sacredly guard it, when so consecrated and set apart, from all profanation by unhallowed, worldly, and common uses, and keep it holy to the honor of God, for reading and preaching His Holy Word, for offering to Him the sacrifice of Prayer and Praise, for celebrating His Holy Sacraments, and for the performance of all other sacred rites and offices of His Church.

In witness whereof, we have hereunto set our hands, in the City of New London, this 11th day of June, in the year of Our Lord One Thousand Eight hundred and Fifty.

ROB. A. HALLAM, *Rector.*

JONATHAN STOW, }
FRANCIS ALLYN, } *Wardens.*

WM W. BILLINGS, }
JOHN BRANDEGEE, }
JOSEPH C. SISTARE, }
ARCHIBALD MERCER, }
GEORGE R. LEWIS, } *Vestrymen.*
STANLEY G. TROTT, }
JAMES MORGAN, }
ENOCH V. STODDARD, }
JOHN P. C. MATHER, }

WHEREAS, sundry good people of the Parish of St. James's Church, New London, have erected a building for the public worship of God according to the ritual and offices of the Protestant Episcopal Church, and have requested that the same may be consecrated agreeably to the usages of said Church,

Now, therefore, be it known that I, Thomas Church Brownell, by Divine permission Bishop of the Diocese of Connecticut, did, this day, duly consecrate the said building by the name of St. James's Church; and, separating it henceforth from all unhallowed, worldly, and common uses, the same did dedicate to the service of Almighty God; for reading His

Holy Word ; for celebrating His Holy Sacraments ; for offering to His glorious Majesty the sacrifices of Prayer and Thanksgiving ; for blessing His people in His name, and for the performance of all other holy offices according to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America, and for the sole use of a congregation in communion with said Church, and in union with the Diocese of Connecticut.

In witness whereof, I have hereunto set my hand and affixed my Episcopal Seal, at New London, this Eleventh Day of June, in the year of Our Lord, One Thousand Eight hundred and Fifty, and in the Thirty-first year of my Consecration.

[L. s.]

THOMAS CHURCH BROWNELL.

A great concourse assembled on the occasion, the Convention of the Diocese being present, and many people not belonging to the congregation, from the city and surrounding town. The service was imposing and impressive, though without other adjuncts than those appointed by the Church. A long procession of surpliced clergy, led by the aged bishop, and headed by two grand old men, Drs. Burhans and Croswell, as they moved up the centre of the church, and took their seats in the ample chancel, which afforded room for all, was a solemn and beautiful sight. It was, indeed, a memorable occasion; and one never to be forgotten by those who participated in it. This minute was made at the time in the register of the parish :

June 11. Feast of St. Barnabas.

The new Parish Church was consecrated by the Bishop of the Diocese ; the Convention of the Diocese assembled in it. Morning Prayer was read by the Rev. Thomas W. Coit, D.D., and the lessons by the Rev. Gurdon S. Coit, brothers, natives of New London ; the request to Consecrate by the Rector ; the sentence of Consecration by the Rev. Wm Cooper Mead, D.D. ; the Litany, by the Rev. Harry Croswell, D.D. ; the Communion Service by the Bishop and the Rector, assisted by the Rev. Dr. Croswell, Rev. Frederick J. Goodwin, and Rev. A. Cleveland Cox. Rev. John Williams, D.D., preached the sermon, from 1st Tim. 3: 9.

The clergy assembled in the crypt of the Church, habited, for the most part, in surplices, and passed in procession around the north side of the Church to the west door, where they were received by the Wardens and Vestrymen, and a written request to consecrate the Church was presented by Jonathan Starr, Esq., Senior Warden; thence, up the centre of the Church to the chancel, where seats sufficient for them all were provided. They numbered seventy-eight. "Not unto us, O Lord! not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake."

The original building committee consisted of

The Rev. R. A. Hallam,
C. A. Lewis,

Wm. W. Billings,
E. V. Stoddard,
F. W. Holt.

In the course of the work, Mr. Lewis resigned, and his place was supplied by the appointment of Mr. Francis Allyn. At this time in the process, and when the want of means was pressing, the old church was sold for the small sum of \$3,500, and henceforward the congregation, till the church was completed, was indebted to the kindness of Christian neighbors for a place of worship, the services being held in the Second Congregational Church.

Of those who were specially active and useful in carrying this great work onward toward completion, I would fain say a few words, but I refrain from speaking. Of the living, delicacy forbids us to speak; and even of the dead we cannot speak without being in danger of making what might seem, to some, invidious distinctions. A single name we will mention,—Francis Allyn, a man of excellent taste and judgment, feeling a deep interest in the undertaking, and having abundant leisure for the purpose, superintended the work with the minutest and most careful vigilance and toil; and to him, more than to any one else, the church owes the excellence of its workmanship and the perfectness of its execution.

We are quite sure none will dissent from this praise.

The church being now completed and occupied, it was suggested that the institution of the rector, who had never been formally recognized in his office by that ceremony, might be a not inappropriate celebration of the consummation of the important work. He not unwillingly assented to the proposal; for though, to some, it might seem, after the long period of fifteen years, an empty and unmeaning performance, it was by no means such to the incumbent; for these fifteen years had been to him only a period of waiting and experiment, during which he had never felt himself permanently established. He had at last made up his mind to stay in his place, unless removed from it by some of those mutations to which human affairs are always liable, and he thought it well that this determination should be sealed by such a public rite as an institution. To the request of the vestry, the bishop readily assented, and came himself and acted as the institutor. The ceremony accordingly took place, August 1, 1850. An extract from the register is subjoined:

The Bishop instituted the Rev. Robert A. Hallam into the Rectorship of the Parish. Morning Prayer was read by the Rev. William S. Child, of R. I., and Rev. Prof. Jackson, of Trinity College. The Rev. Dr. Coit, of Trinity College, preached from Ezek. vii. 20. The Rev. William F. Morgan, of Christ Church, Norwich, read the letter of institution, and the Rev. Edward O. Flagg, of Trinity Church, assisted the Rector in the Holy Communion.

The parish, in the course of a few years, relieved itself of the debt contracted in the erection of the church, and soon found itself in a condition to finish the basement for a chapel and vestry-room, which had been left incomplete. A portion of the space under the church has since been fitted up for the accommodation of the Sunday-school.

December 12, 1855. Jonathan Coit, Esq., a wealthy citizen, not a Churchman, left by his will, among many munificent bequests, three thousand dollars to St. James's Church, with the design of augmenting the compensation of the rector. This legacy still remains, and is the only endowment of the parish.

In 1855, a deacon, just admitted to Orders, came to reside with the rector, and to aid him in the duties of his office; and this additional service proved so useful, that the office of an assistant was continued through the succession of ten others, till the increasing infirmity of the rector rendered a more permanent arrangement necessary.

In 1854, George R. Lewis, by his will, bequeathed the sum of \$1,500 toward the erection of a new rectory, on a lot in the rear of the church, on condition that a sum deemed by his executors to be sufficient for the purpose be raised within two years of his decease. The condition was complied with, and the land purchased of W. W. Billings. The old rectory being purchased by the rector, his residence remained unchanged. A building committee was appointed, but as there was no urgent necessity for haste, and the amount obtained was thought by many to be insufficient to erect such a building as seemed desirable, the building committee resigned, and the whole subject slept for some years, while the fund was gradually increasing. At length, in 1859, the subject was revived, and a new building committee appointed, by whom the design was accomplished at the expense of \$10,000, and an appropriate, substantial, and handsome house was erected, to take the place of the old Propagation Society's parsonage, which had been the home of successive rectors for more than one hundred years.

In 1867, the church was enlarged by an extension on the south side of the chancel and the east side of the south transept, filling up the angle between them, constructed of

stone, and conformed to the general style of the church. It is two stories in height, and, by this addition, a vestry-room was obtained on a level with the church, and a room underneath for the accommodation of an infant-school.

In 1867, an incident of rare occurrence and considerable interest took place. The frigate "Sabine," with a large number of naval apprentices on board, was lying in the harbor. The Rev. Wm. A. Hitchcock, a clergyman of the Church, was chaplain on board, and, under his earnest labors, an unwonted degree of religious feeling was awakened. A good number of the apprentices desired confirmation. The occasion excited unusual interest, and a considerable number of citizens attended the bishop in his visitation to the ship, where he confirmed twenty-five. One of the candidates, a great-grandson of Bishop Seabury, and bearing his name, Samuel Seabury, was allowed to come on shore to receive the rite, which was administered to him in the church.

It remains only to say that, in the winter of 1871, the parish was greatly shocked by the sudden and awful death of the Rev. Morelle Fowler, with all his family, by an accident on the Hudson River Railroad. Mr. Fowler had been a useful and valuable assistant of the rector, and his wife was born and reared here. The sudden and awful calamity was universally and deeply felt. The remains were brought to New London for interment, and none who witnessed the affecting scene of the funeral in St. James's, will ever lose the impression. A suitable tablet has been placed in the chancel to commemorate the mournful event.

The summer following, the rector, having become satisfied of his permanent inability to discharge the duties of his office, asked for the appointment of an assistant, and the Rev. Robert M. Duff was appointed associate minister, under whose care it is trusted that the parish will lose none of its accustomed prosperity.

Thus, we have reached the end of our history. Covering the long period of one hundred and fifty years, it can hardly be supposed to be absolutely free from error. It has been the writer's aim to state the facts, so far as he could ascertain them, fairly and dispassionately. The parish has become venerable for years, and, in all stages of its history, has abundant occasion to record the fidelity and goodness of the Church's head. In speaking of his own lengthened ministry, he has aimed to avoid any appearance of egotism or boastfulness. Not to acknowledge the great growth and improvement which have characterized the period, would savor of ingratitude and affectation; but any one who surveys candidly so long a period of service, must discover in it such errors of judgment and such defects of motive, so much that is feeble or wrong or mistaken, as will secure him against being proud. During his term of service, the material of the congregation has almost entirely changed. Those who were active in its beginning have rested from their labors. A generation has passed away. The present congregation, to an extent somewhat remarkable, it seems to him, is made up of persons educated under other forms of religion; but the assimilative process has gone on gently and imperceptibly, without jar or disturbance, as though it were the inheritor of an hereditary faith. In quietness and confidence has been its strength, and so the "sons of strangers have built up its walls," and many of those who once looked upon her with aversion or distrust, have found in her a home of present peace and heavenly hope. The writer's only boast is, that he has sought to serve her with diligence and good-will, not of constraint, but willingly; not for filthy lucre, but of a ready mind; and if any shall seek a word of praise for him hereafter, let it be that "he fed them with a faithful and true heart, and ruled them prudently with all his power."

APPENDIX.



APPENDIX.

List of Persons Ordained in St. James's Church.

Reuben Ives, Priest.
Chauncy Prindle, Priest.
Edward Blakslee, Deacon.
David Foote, Deacon.
Adam Boyd, Deacon.
Tillotson Bronson, Priest.
Robert Fowle, Deacon.
Joseph Warren, Deacon.
Wm. Green, Deacon.
Bethuel Chittenden, Priest.
Evan Rogers, Priest.
Isaac W. Hallam, Priest.
Chas. A. Spooner, Priest.
Giles H. Deshon, Priest.
Alfred B. Goodrich, Deacon.
John N. Marvin, Priest.
George W. Chevers, Priest.
James E. Coley, Priest.
Sam'l Hall, Priest.
Henry T. Gregory, Priest.
Thos. W. Punnett, Priest.
Delancey G. Rice, Priest.
James Rankine, Priest.

John B. Linn, Priest.
 Wm. H. Cook, Priest.
 Peter L. Shepard, Priest.
 Edward H. True, Priest.
 Alex. G. Cummins, Deacon.
 Morelle Fowler, Priest.
 Jesse E. Heald, Deacon.
 Henry W. Nelson, Jr., Priest.
 Wm. A. DesBrisay, Priest.
 Edward Goodridge, Priest.
 J. Sturgis Pearce, Priest.
 Lorenzo Sears, Priest.
 Henry M. Sherman, Priest.
 Chas. G. Gilliat, Priest.
 Samuel Upjohn, Priest.
 John Binney, Priest.
 Geo. M. Stanley, Priest.
 Richard K. Ashley, Deacon.

List of Deacons assistant to the Rector.

John B. Linn.	Henry W. Nelson, Jr.
Arthur Mason.	Chas. G. Gilliat.
James E. Coley.	Samuel Upjohn.
Thomas W. Punnett.	John Binney.
Morelle Fowler.	George M. Stanley.
	Wm. R. Harris.

Natives of New London who have received Holy Orders.

William Green.	Robert A. Hallam, D.D.
Samuel Seabury, D.D.	Giles H. Deshon, D.D.
Thomas W. Coit, D.D.	John J. Brandegee, D.D.
Gurdon S. Coit, D.D.	John C. Middleton.
Allen C. Morgan.	E. Huntington Saunders.
	Charles H. Lester.

Candidates.

James Stoddard.

A. Judson Arnold.

John H. Francis, Postulant.

List of Wardens from 1732, when the first choice was made.

1732. Thomas Mumford, John Braddick.
 1733, 1734, 1735. John Braddick, John Shackmaple.
 1736, 1737. John Shackmaple, Matthew Stewart.
 1738. Matthew Stewart, Samuel Edgecomb.
 1739. Samuel Edgecomb, Giles Goddard.
 1740. Giles Goddard, Guy Palmes.
 1741. Guy Palmes, Nathaniel Green.
 1742. Nathaniel Green, Edward Palmes.
 1743, 1744. Edward Palmes, Merritt Smith.
 1745. Merritt Smith, Thomas Mumford.
 1746, 1747, 1748, 1749, 1750, 1751. Thomas Mumford, Samuel Edgecomb.
 1752, 1753. Thomas Manwarring, Nicholas Lechmere.
 1754. Samuel Edgecomb, Guy Palmes.
 1755. Samuel Edgecomb, Edward Palmes.
 1756. Samuel Edgecomb, Jonathan Starr.
 1757. Jonathan Starr, James Mumford.
 1758, 1759, 1760. James Mumford, Thomas Mumford.
 1761, 1762. Samuel Edgecomb, Jonathan Starr.
 1763, 1764. Jonathan Starr, Thomas Fosdick.
 1765. Ebenezer Goddard, Jonathan Starr.
 1766, 1767. Ebenezer Goddard, Samuel Bill.
 1768. William Stewart, George Mumford.
 1769. William Stewart, Jonathan Starr, Jr.
 1770, 1771. Jonathan Starr, Jr., Thomas Allen.
 1772. Thomas Allen, John Deshon.
 1773, 1774. Thomas Allen, David Mumford.
 1775. Thomas Allen, John Deshon.
 1776, 1777, 1778. No choice.
 1779, 1780. Thomas Allen, John Hertel.
 1781, 1782, 1783, 1784, 1785. William Stewart, Jonathan Starr, Jr.

1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802. Jonathan Starr, Jr., Roswell Saltonstall.

1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810. Jonathan Starr, Jr., Samuel Wheat.

1811, 1812, 1813, 1814, 1815, 1816. Jonathan Starr, 3d, Edward Hallam.

1817, 1818. Jonathan Starr, 3d, Isaac Thompson.

1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829. Jared Starr, Isaac Thompson.

1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838. Edward Hallam, Jonathan Starr, 3d.

1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852. Jonathan Starr, 3d, Francis Allyn.

1853, 1854, 1855, 1856. Francis Allyn, Enoch V. Stoddard.

1857, 1858. Enoch V. Stoddard, Stanley G. Trott.

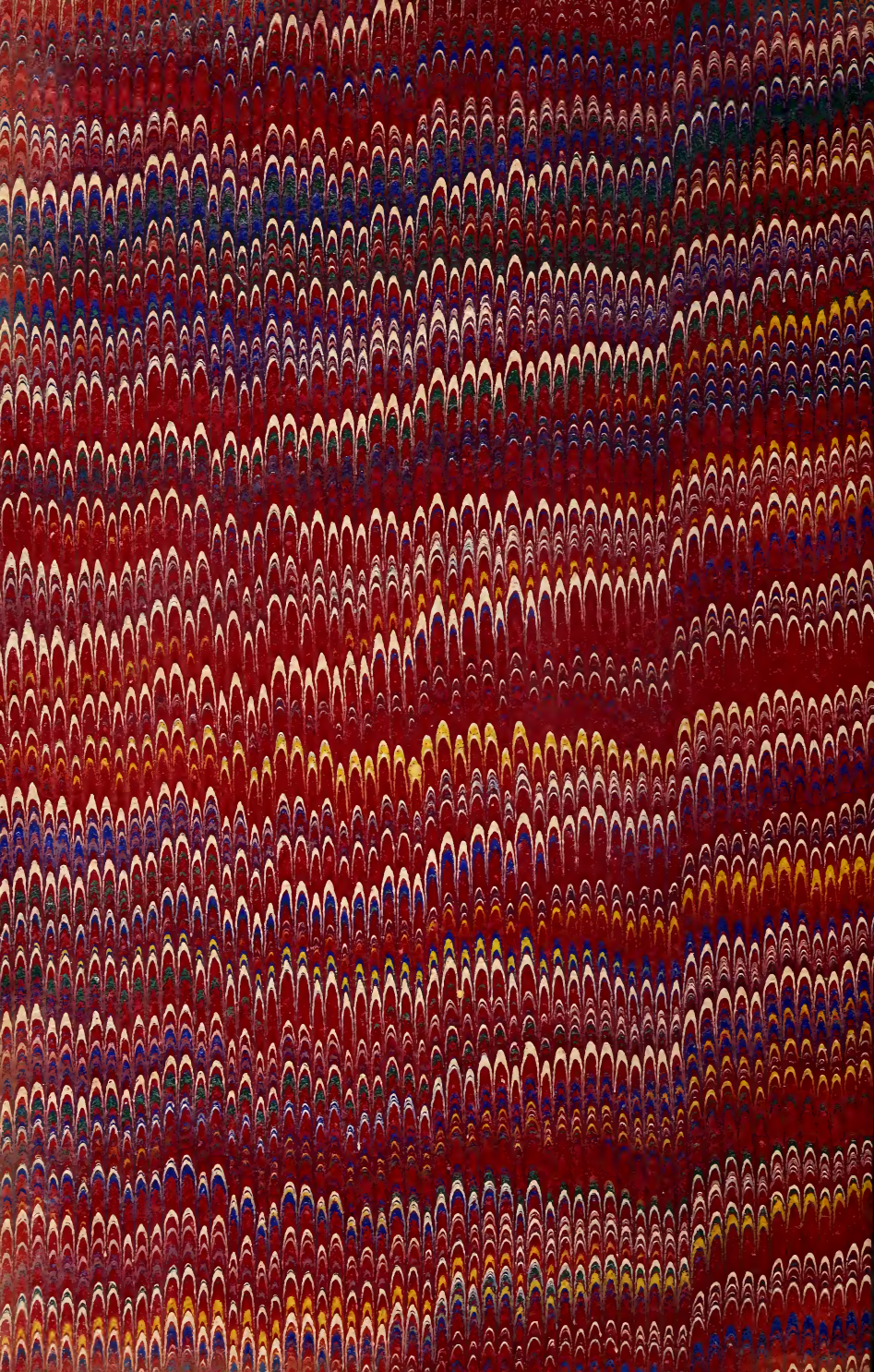
1859, 1860, 1861, 1862, 1863. Enoch V. Stoddard, Chas. A. Lewis.

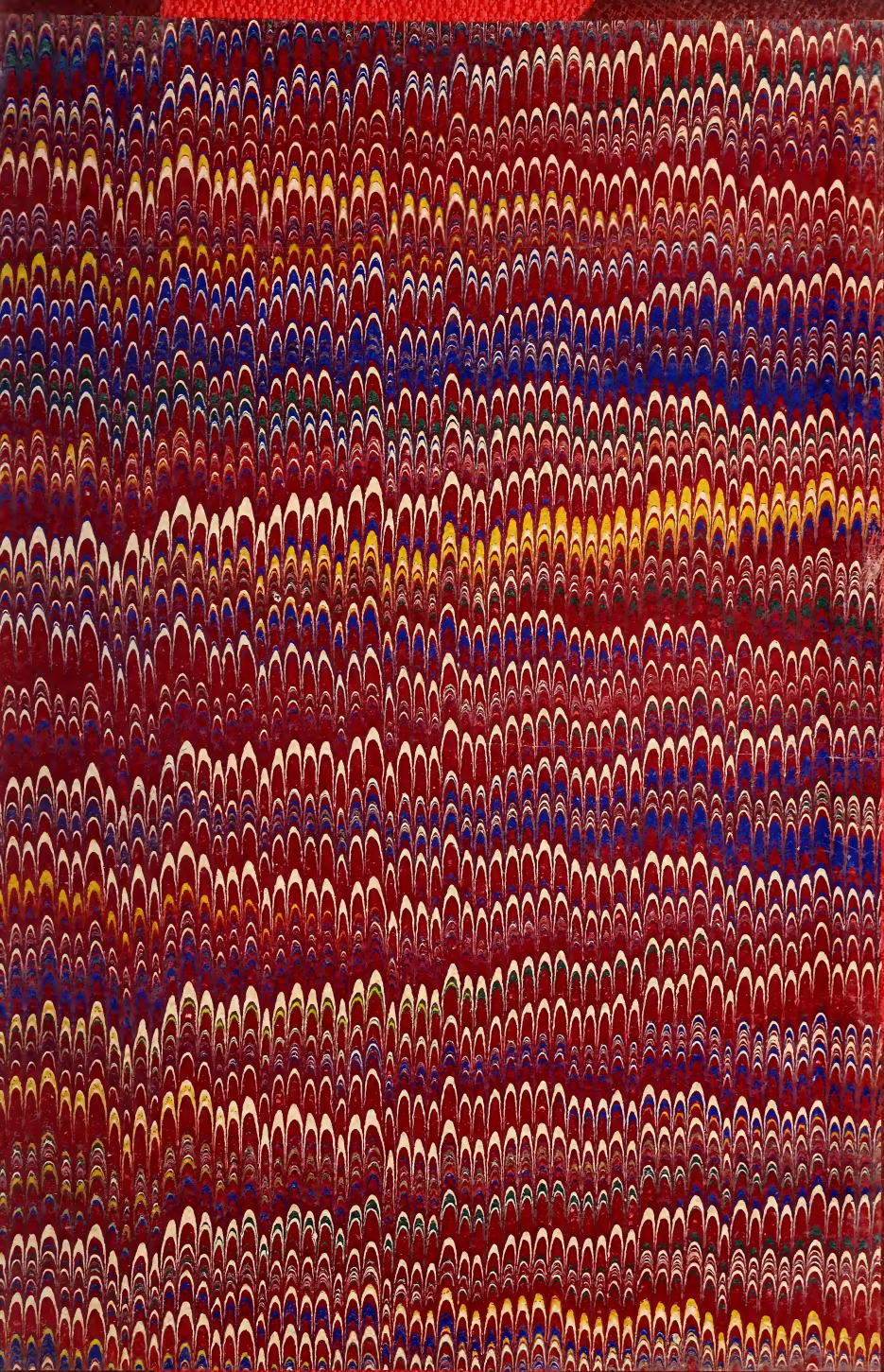
1864, 1865, 1866, 1867. Enoch V. Stoddard, Isaac C. Tate.

1868, 1869, 1870, 1871, 1872, 1873. Isaac C. Tate, Hiram Willey.¹¹

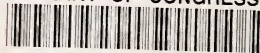
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